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NOTES OF THE WEEK.

TO-MORROW is “Peace Sunday,” when from many pulpits throughout the land the message of undying hope will be delivered, and prayers will be offered which surely must avail “the blessed time to expedite.” And if any ask what is “the preparation of the gospel of peace,” may it not be found in the refusal of all selfishness, a readiness of sympathy and swiftness to go on errands of mercy? There is a natural animal repugnance to other races, and there is the bitter enmity arising out of the conflict of interests. But in the family of man there is a new temper, which enters into the minds and hearts of others and grows up into a considerate and mutually helpful brotherhood. “Beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace,” though it be by a commercial treaty, or by the common-sense that endeavours to check the mad race of armaments.

SYMPATHY, which shall at last rule throughout the world, must have its birth in the nearest relations of life, and close at home there are many appeals which come to us, too often to be neglected, not because there is in us an evil heart, but because we do not know how to help. We know that to give money to an unknown beggar in the street or at the door is almost certainly to do harm and not good. We refrain from doing mischief, but too often go no further, and stop short of doing good. But now on the eve of Christmas, a fresh impulse comes to break through our neglect of brotherly kindness. What shall we do? That is the best charity by which friend draws near to

friend, unassuming and with frank affection, and sympathy that helps, though one has large means and the other hardly any. But for those who live in the solitude of great cities, where they have found none whom they know personally and know how to help, there is one sure way of doing good, which we name not because there are not many more, but because this one touches our sympathies very nearly. During the last week or two we have published the appeals of several of our Domestic Missionaries, faithful men, who give their lives in personal service, living and working among the poor. Theirs is the best charity of all. Then answer their appeals. If your means are narrow, turn a sovereign into four five-shilling postal orders, and send them to four of these men for their Poor’s Purse, or for some Christmas gift, and, if you can, do the same with a five pound note. It will not be wasted, and your Christmas will be happier.

THE December number of *Scribner’s Magazine* contains an article by Mr. Chamberlain on “Recent Developments of Policy in the United States, and their relation to an Anglo-American Alliance.” Speaking first of the remarkable drawing together in sympathy and mutual appreciation of our two nations, Mr. Chamberlain quotes from the last State paper written by President Lincoln before his assassination the following words :—“The interest of civilisation and humanity require that the two nations should be friends. I have always known and accepted it as a fact, honourable to both countries, that the Queen of England is a sincere and honest well-wisher of the United States; and have been equally frank and explicit in the opinion that the friendship of the United States towards Great Britain is enjoined by all the considerations of interest and of sentiment affecting the character of both.” For himself, Mr. Chamberlain concludes :—It can hardly be necessary to say that the British Nation will cordially welcome the entrance of the United States into the field of colonial enterprise, so long and so successfully occupied by themselves. There would be no jealousy of the expansion of American enterprise and influence; on the contrary, every Englishman would heartily rejoice in the co-operation of the United States in the great work of tropical civilisation.” And this leads to the hope that without any formal alliance the pursuit of a common mission may gradually bind us together and lead to a better understanding, so that the poet’s aspiration may yet be fulfilled :—

When closer strand shall lean to strand,
Till meet, between saluting flags,
The eagle of our mountain crags,
The lion of our Motherland!

IN reference to our quotation last week from Mr. Hargrove’s sermon “A Cape of Good Hope,” Mr. Ronald Dixon, of Hull, writes to us, pointing out what seems to be a mistake in the date of the first rounding of the Cape, to which the sermon referred. Recent writers on the subject state that Vasco da Gama reached India in the May of 1498, having rounded the Cape already on November 22 of the previous year.

THE “Life of Lewis Carroll,” to which we have briefly referred among the “books good for Christmas presents,” is rich in letters which are fascinating reading. Mr. Dodgson was in deacon’s orders, and was not a stranger to the University pulpit. The following passage, from the preface he wrote for a volume of children’s stories by a relative, is characteristic of his frankness and good sense :—

Well, to return to my subject—children in church. The lessons and the prayers are not wholly beyond them; often they can catch little bits that come within the range of their small minds. But the sermons! It goes to one’s heart to see, as I so often do, little darlings of five or six years old, forced to sit still through a weary half-hour, with nothing to do, and not one word of the sermon that they can understand. Most heartily can I sympathise with the little charity-girl who is said to have written to some friend, “I think, when I grows up, I’ll never go to church no more. I think I’ve getting sermons enough to last me all my life!” But need it be so? Would it be so very irreverent to let your child have a story-book to read during the sermon, to while away that tedious half-hour, and to make church-going a bright and happy memory, instead of rousing the thought, “I’ll never go to church no more?” I think not. For my part, I should love to see the experiment tried. I am quite sure it would be a success. My advice would be to keep some books for that special purpose. I would call such books “Sunday-treats,” and your little boy or girl would soon learn to look forward with eager hope to that half-hour, once so tedious. If I were the preacher, dealing with some subject too hard for the little ones, I should love to see them all enjoying their picture-books.”

THIS week’s *New Age* contains an article by the Rev. Harold Rylett, on “William Johnson Fox,” in the series on “Master Spirits of the Age.” In an interesting account of the “Norwich Weaver Boy,” Mr. Rylett tells of Fox’s work for the Anti-Corn Law League, and in the cause of popular education, Forster’s Education Bill of 1870 having been practically the bill which Fox unsuccessfully introduced into the House some years before. Mr. Rylett claims for Fox that he was “the greatest popular teacher of his time.” His religious development is not forgotten, nor his connection

with South-place Chapel, and with the *Monthly Repository*. Both for the *Westminster Review* and for the *Daily News* he wrote the first article of the first number. He was the most popular orator of the ANTI-CORN LAW MOVEMENT.

ON Friday week a meeting was held under the auspices of the Liberation Society at the residence of Mr. Alfred Davies, The Lothians, Hampstead, with the object of interesting students of the Metropolitan Free Church colleges in the cause of Religious Equality. The chief speaker was Mr. Augustine Birrell, M.P., who chose as his subject, "The position assumed by the Primate in his letter to the Pope, and in his charge, a reason for Disestablishment." His great point was that the Archbishop had taken a wholly new departure in deprotestantising the nation. From the Reformation to the time of Dr. Temple's elevation to the See of Canterbury, the Church of England had wholly rejected the authority of the Pope, and repudiated the doctrine of the Mass and its consequent sacrificing priesthood. Now the highest ecclesiastical authority in the Established Church had appealed to the Pope on the question of the validity of Anglican Orders, and had conceded the doctrine that a miracle was wrought at the celebration of the Communion service. This twofold departure had opened the eyes of a great many of the laity. Mr. Birrell concluded by showing that the only remedy for sacerdotalism was Disestablishment. Other speakers were Rev. Dr. Herford, Rev. Elvet Lewis, Rev. Principal Gould, Mr. Carvell Williams, M.P., and Mr. Fisher.

At a recent meeting in the City Temple, when the presidents of all the bodies united in the National Council of Evangelical Free Churches were gathered together on one platform, and welcomed by Dr. Parker, Dr. Clifford, President of the National Council, who was in the chair, stated that they represented 1,841,767 Free Church members, and were training 3,170,193 children in their schools. They owned more than £50,000,000 worth of property, and represented more than half the communicants living in England and Wales, having 7,000,000 of the people marching with them. The Rev. W. Hutton, Moderator of the Presbyterian Church of England, spoke of the remarkable growth of the Evangelical Councils throughout the country as "the swift and silent mobilisation of the forces of freedom." Of some of the forces of freedom, undoubtedly, which as time goes on, we may trust will receive the new baptism of a yet more perfect spirit of freedom.

FOLLOWING the example of the Wesleyan Million Guinea Fund, inaugurated by Mr. R. W. Perks, M.P., Dr. Guinness Rogers proposes to the Congregational body that they also should raise a Twentieth Century Fund, to be applied to the Evangelistic, Educational and Philanthropic purposes of the Congregational Church at home and abroad. The proposal is, between March 1, 1899, and the first day of the new century, January 1, 1901, to collect at least half a million guineas; and it is pointed out that as there are just twenty-one months in that period, arrangements should be made by which those who prefer it shall be able to

contribute a shilling a month to make up their guinea.

WE have been interested to receive from Cape Town the last annual report of the Free Protestant Unitarian Church, of which the Rev. Ramsden Balmforth is the minister. While regretfully recording the loss by death of Mr. L. Marquard, Sir John Woodhead and other members, the report chronicles an increase of membership during the first year of Mr. Balmforth's ministry, and also a very hopeful increase of social activity. From a surplus of funds a grant of £200 was made to the Rev. D. P. Faure, the former minister of the church, as a token of respect and affection. During the year several sermons had been printed and circulated, and tracts received from the B. and F.U.A. had also been distributed. A collection amounting to £5 5s. 6d. was made for the Association. The "Essex Hall Hymnal" has been adopted.

IN deference to the unanimous request of his hearers in Brussels and in Ghent, Pastor Hocart has decided to publish his lectures against the reactionary and intolerant movement of anti-Semitism. The volume, under the title "The Jewish Question," will appear shortly in Paris at Fischbacher's, 33, Rue de Seine. The action brought by the city of Brussels against the Belgian State and the Liberal Protestant Church with regard to the legal recognition of the latter by the former is to come before the highest Court—the Court of Cassation—on the 29th inst. Our friends in Brussels are hopeful of success.

MR. R. WELLBYE, 3, Florence-terrace, Ealing, W., will be glad to hear from anyone interested in the proposal to found a West London Debating Society, to engage in the discussion of the more serious questions of contemporary thought, moral, social and anthropological, "in the light of the conclusions of modern scientific research." It is proposed that the Society should meet at Chiswick as central and well-served by trains from most parts.

THE week's obituary includes the following:—Sir William Jenner (b. 1815), for upwards of thirty years the Queen's physician, and one of those who attended the Prince Consort in his last illness.—Sir William Anderson (b. 1833), Director of Ordnance Factories.—Sir Thomas Upington (b. 1844), Judge, and at one time Premier of Cape Colony.—William Black (b. 1841), journalist and novelist, author of "The Princess of Thule," and other popular stories.—The Rev. J. S. Waugh, D.D. (b. 1821), until 1885 president of Wesley College, Melbourne.—Sir Thomas Storey (b. 1825), manufacturer and founder of the Storey Institute, at Lancaster.

THE CHURCH AT GLARUS.

LAST September the Rev. H. Rawlings described in these columns a visit to Glarus, where there is only one church, used by Catholics and Protestants alike. On Sunday mornings there is Mass at half-past seven, followed by a Protestant service at nine. Another visitor at Glarus this summer was the Rev. S. Farrington, who has given his impression of the successive services in a letter to the *Christian Register*. Having

described the services, Mr. Farrington continues:—

"Here, then, at Glarus was a people reminding of the old saying, 'How good and how pleasant it is for brethren to dwell together in unity!' Some are Romanists, some Protestants, yet all reasonable and tolerant enough to use the same church, as they have been doing for generations, with detriment to neither, to the advantage of both. It is an advantage of the highest order to have learned to tolerate one another, though forms differ and convictions diverge, to have subdued those bitter sentiments with which Christians are so apt to regard those who differ from them in modes of worship or in mental apprehensions of the Infinite Object of their adoration. That church is full of the usual adornments of Roman Catholic churches—the perpetual light, the candles, the crucifix, the pyx, the confessional boxes, and many pictures. When the Protestant congregation came in, the house was full of the odour of incense; but nobody lost his head, and rushed out in disgust and horror at these signs of popery. To them these things were, it may be, what Paul said an idol was—'nothing in the world.' But, if they served others, why should they be offended? This was just the feeling of a Protestant with whom I conversed the night before. He did not personally care for most of these things, though he thought they made the church a more suggestive place even to him; but he especially approved of this agreeing to differ.

"What struck me most at these two services was the difference in the 'church manners' of the two congregations. It was so marked as to indicate a radical difference, not only in method, but in motive and intent. The Catholics addressed themselves at once and exclusively to their devotions. They paid no attention to one another. They did not whisper or stare about. They went direct to God, as those who were in His immediate presence. It mattered not who crowded past, who knelt beside them. Each was intent upon the purpose of the hour. A devout air characterised the entire congregation. If there was one thing to which it was the least attentive, it was the sermon.

"In the Protestant service all this was precisely reversed. To the sermon, the poem, and the organ music it paid a manifest and appreciative attention. But for all the rest it was simply decorous. One could not say, 'As I beheld your devotions': for outwardly there were none to behold. There was no strong sense of 'His immediate presence.' This contrast was extremely suggestive, and reminded of one of Dr. Bellows's sayings. Speaking of these extreme divergences in religion and in life, he said, 'You will find that truth and wisdom lie neither in this extreme nor in that one, but in both.' Surely, all Protestants lose much, and much that is vital, who imagine that religion can be what it ought to be in the individual's life when left to the chances of good music and good sermons. And Romanists lose something, if not so much, who cling chiefly to their symbolism and external authority. Good music they seldom neglect. But rigid dogma fetters the priest's preaching. He cannot speak as God's freeman, but 'as the scribes.'"

LITERATURE.

THE PAULICIAN CHURCH.*

MR. CONYBEARE has been known for some years as one of the very small band of English scholars devoted to original research in the history, documents, and antiquities of early Christianity. After several excursions in this fascinating field he has at last made a discovery of capital importance and produced a *magnum opus*. We have no hesitation in saying that the book before us is one of the most original contributions to the history of early Christian thought and institutions published in England for many years.

Islam in the East and the Inquisition in the West have been responsible for the sweeping away of the living witness of heresy to the wonderful diversity of Christian thought and practice. The heretic survives for the most part as a disreputable figure, foolish in thought and of doubtful morals in the pages of partisan orthodox historians. Such has been the fate of Montanus, of Mani and his followers, of the Bogosiles, of the Rhenish cathars, of the Albigenses. Hitherto the Paulicians have fared no better. What knowledge we possessed of them was drawn almost entirely from the pages of the two Byzantine historians, Photius and Petrus Siculus; and modern writers like Lea in his "History of the Inquisition," and Döllinger in the "Beiträge zur Sektengeschichte des Mittelalters," have simply accepted their statements. But now one of their early documents has been brought to light, and it not only goes a long way towards disproving the charge of Manicheism ordinarily brought against them, but it also exhibits them as a most interesting survival of primitive Christianity.

We say that one of the early documents of the Paulician Church has been brought to light. This is the great contention of Mr. Conybeare's book. We can only place a brief summary of the facts before our readers. In 1891 Mr. Conybeare was allowed to inspect in the library of the Holy Synod at Edjmiatzin a manuscript of "The Key of Truth," and arranged for a copy of it to be made for him. "The Key of Truth" is the book of the Thronraketsi or Armenian branch of the Paulicians. Closer inspection revealed the following facts: that although the existing manuscript was made in 1782 it is a copy of a much older document, which on philological grounds may be placed not later than the year 850, and conjecturally attributed to Smbat, the great Paulician missionary of the ninth century; and that the liturgical parts of this document of the ninth century may with great probability be placed much earlier. These contentions are supported by a wealth of philological and historical arguments, and will, we believe, commend themselves to all unprejudiced readers. We possess, then, in "The Key of Truth" an original document of the Paulician Church of Armenia.† It contains the

Baptismal Service and the Ordinal, and for the first time enables us to see these early Puritans at their worship, with their aversion to Mariolatry, their rejection of image-worship, their preference for "living" (i.e., running) water for the baptismal rite, and the simplicity of their Eucharist. But the feature of chief importance is this: the Paulicians were Adoptionists—that is to say, they believed in the pure humanity of Jesus till the time of the baptism, when the Holy Spirit descended upon him and endowed him with power from on high. He was not the Son of God by birth but by adoption. This was the cardinal point of their heresy, and it at once accounts for several collateral beliefs and for the form which the polemic against them assumed. Indeed, so startling is the light which it throws upon their history, that it is almost a matter of surprise that no one has suggested it as an hypothesis before. For instance, we see at once the reason for the separation of the ceremony of name-giving to an infant, and the rite of baptism which was only conferred on persons of mature age. According to the teaching of the "Key," all who admit infant baptism have forfeited their Christianity. For a similar reason the veneration of the mother of Jesus was rejected, and the accusation brought against them "that they denied the nativity of Christ," does not mean that they were Docetists, but only that they passed over the birth as of little interest, while they laid great stress on the Baptism, and kept the 6th day of January as their chief festival in its honour. Further, we can now understand the real source of the charges which were brought against the Paulicians that their leader, Smbat, claimed to be Christ, that their elect ones taught that they themselves were the Holy Spirit, and that in this way they were guilty of worshipping one another. It may be remembered that charges of a precisely similar character were brought against the Albigenses during the Inquisition at Toulouse. Now if these statements are accepted as they stand, they at once stamp the heresy as fantastic. But they admit of an easy explanation. They are simply the hostile orthodox way of stating a very significant part of the Adoptionist creed. If Jesus was adopted to be the Son of God at the baptism, in an analogous way every believer might be elected to participate in the gift of the Holy Spirit. "Et ille Christus et nos Christi" is a phrase of the Spanish Adoptionists in the ninth century, and though we cannot cite any precise parallel from the Armenian sources, the Paulicians undoubtedly held the doctrine which this phrase so tersely expresses.* In other words the divine act of adoption whereby Jesus became the Christ might be repeated in the believer. To be a complete Christian was to be a Christ.

These are only a few of the most important features which are explained by Mr. Conybeare's discovery. And now this question awaits us: Were these Paulicians, with their Adoptionist Christology and their Puritan habits, new heretics or old

believers? Or to put the question in another way, Had they revolted from the orthodox creed in which they had been trained, or were they the survivors of a more primitive form of doctrine, which had been driven back into remote districts by the prevalence of the Nicene theology with its pneumatic theory of Christ? Mr. Conybeare has no hesitation in claiming for them the position of old believers, and he brings forward a mass of evidence to support his view, the cumulative force of which it is almost impossible to resist. A large part of his elaborate introduction is devoted to this question. It presents us with a discussion of an important phase of early Christian belief of great value and suggestiveness. We can only attempt a brief summary of some of his leading arguments.

(1.) Great weight is attached to the fact that the Feast of the Baptism on January 6 was widely observed in the Early Church, and is much earlier than the Feast of the Nativity. The observance of Christmas Day on December 25 was a Western innovation of the fourth century, which was strenuously resisted in the East. The churches of Egypt, Mesopotamia and Armenia never accepted it; but kept the Nativity and the Baptism on the same day—January 6. The true meaning of the Epiphany is thus the manifestation of the Holy Spirit at the Baptism, and the association with it of the visit of the Magi is simply a device of Western orthodoxy for concealing a reminiscence with awkward doctrinal implications. Some very curious evidence is quoted in support of these contentions from Armenian sources. The baptismal service of the orthodox Church in Armenia still preserves forms of prayer which have no meaning except in the case of an adult, who has come voluntarily and after repentance to the font; and the lection for their Feast of the Nativity on January 6 is the account of the Baptism and not of the Birth. We must also notice, in passing, the very acute suggestion, that the forty days of the Lenten fast are in reality a survival of the forty days' fast observed after baptism by the Adoptionists in commemoration of the forty days in the wilderness. This restores its historical meaning to an observance which has no proper connection with the Passion at all.

(2.) The wide diffusion of the fish as a symbol of Christ in early literature and art is held to be a survival of Adoptionist belief. We have felt that the ordinary explanation of this symbol is not very convincing; and it certainly does not account for the transference of the symbol from Christ to the believer, as in the words of Tertullian, *sed nos pisciculi secundum iohannis nostrum Jesum Christum in aqua nascimur*. Here is Adoptionism pure and simple. Christ is the fish because he was born in the water—i.e., at the moment of baptism.

(3.) A great deal of interesting evidence is adduced to show that at one time Adoptionist theories of the person of Christ were very widespread, and when the pneumatic Christology triumphed survivals of it may be traced in the thought and worship of heretical bodies in various localities. Probably the movement under Elipandus in Spain in the ninth century was only the final collision between the orthodox faith and a primitive form of belief which had long maintained itself unobserved. The Albigenses, too,

* "The Key of Truth, a Manual of the Paulician Church of Armenia." The Armenian Text, edited and translated with illustrative documents and notes, by F. C. Conybeare, M.A. Oxford, at the Clarendon Press, 1898. Price 15s. net.

† Mr. Conybeare's book deals exclusively with the Armenian Paulicians, and only refers incidentally to the more western section of the Church, familiar

to many from Gibbon's well-known chapter. Parts of this chapter will now require revision in the light of our new knowledge.

* There is here an interesting parallel which will strike some readers with the teaching of Amalric of Bena, but the doctrine of the latter is distinctly more mystical, and less close to the teaching of the Gospels than that of the early Adoptionists.

were in all probability Adoptionists. A distinct connection between them and the Paulicians cannot be traced; but the Provençal Ritual, a precious fragment preserved from the Inquisition, and printed here for the first time in an English translation from the Lyon Codex, shows that the two churches cherished the same type of thought and religious observance, and compels the surmise of a close relationship. Finally, our author hazards the interesting conjecture that the British Church may have been Adoptionist, and that this heresy was the real source of the trouble between it and the Roman mission under Augustine. He does not claim that this is anything more than conjecture, but the evidence, which he adduces from Bede for the presence and influence of Adoptionist belief in Britain, deserves very careful consideration.

We have done no more than touch upon Mr. Conybeare's leading arguments, but enough has been said to show that he has given us a book of great force and suggestiveness. His introduction is in reality quite as valuable as the text of the document itself. The only fault we have to find with it is that it is not quite as clear in its arrangement as we could wish, but that is no doubt due in part to its very richness in new and unfamiliar material. Not the least of Mr. Conybeare's merits is that he starts so many questions. Whole departments of inquiry, each calling for its special scholar, seem to open before us as we read. The material for the history of the Albigenses should be studied afresh with this new key to its interpretation as a working hypothesis. The same may be said of the very obscure history of British Christianity. Fresh documents may be discovered in Armenia, and possibly in Spanish monasteries, if men with a genius for research will go to look for them. Finally we find ourselves asking again and again, What is the bearing of all this upon Gospel criticism? Were the Synoptic Gospels composed in a circle which was imbued with Adoptionist belief? And, if so, were the birth-stories added afterwards, by those who at least wished to tone down the impression produced by a narrative which begins with the baptism, and lays great stress upon its significance?

Of the speculative value of Adoptionist doctrine we have said nothing. The argument is a purely historical one, apart from all dogmatic considerations. We fear, however, that the very originality of Mr. Conybeare's work and its rigid adherence to historical methods will cause it to be ignored in many quarters. English theology is not always favourable to scholarship of such calibre and daring, and distrusts the student who is not also a partisan. Single details of his evidence may be shaken, but it is its cumulative force which is so remarkable. His main conclusions cannot be refuted by any appeal to Catholic tradition. The man who would assail them must bring to the task something of his keenness and freshness of mind, and a scholarship not less brilliant and exact.

W. H. DRUMMOND.

"THE HELPER."*

THE second annual volume of *The Helper* fully maintains the high standard of excellence set by the first. Those of our readers who are familiar with the first volume, issued for the present year, in succession to the *Sunday School Helper*, know how rich it is in material of permanent value for the use of teachers in school and in the home; and we do not think that they will find less pleasant reading, or less that is really helpful for their work, in the second volume. Both books should be in the hands of all who are interested in the religious training of the young.

Rather more than a quarter of the new volume is taken up with a Year of Sunday Lessons on the two great Commandments, Love to God and Man. The fifty-two lessons, with a series of readings chiefly from the Bible, and with helpful notes, are divided into sections, so that shorter sets of lessons may be chosen, instead of taking the whole, if it is preferred. The lessons of the first three months are occupied with the power, wisdom, and love of God, and the obedience, trust, and love we ought to have towards Him. In the next three months the lessons deal specially with Man, under the headings, "Be Strong, Be Wise, Be Loving"; and then follow other sets of lessons dealing more particularly with our duty towards ourselves and others, with special examples, for the last month, of helping our family, our neighbours, our country, and mankind. In the preface Miss Pritchard explains that these lessons are intended for young people between twelve and eighteen years of age, and expresses the hope that they may be found helpful in many home circles, where too often the religious growth of young people is left to chance.

For the very little ones, Miss Mary Dendy contributes a delightful story, of which the five chapters provide lessons on work, perseverance, punctuality, unselfishness, good temper and truth. The Rev. H. Rawlings has a capital series of lessons on "Virtues of Daily Life," while the Rev. W. G. Tarrant offers wise and helpful words in three lessons on "Sin: its punishment and its cure," the Rev. T. Robinson writes on "Nature's Lessons," and the Rev. C. Hargrove on "The Bible and its Meaning." There are also three short musical services, addresses to children by the Revs. C. Roper and J. J. Wright, and an address to parents and teachers, following the Editor's preface, by the Rev. J. E. Carpenter. These are only a part of the varied contents of the book, of which some of the most helpful are the sections headed "Teachers in Council," in one of which Miss Gertrude Martineau writes on the School Library, and in another the Rev. Joseph Wood opens a discussion on "A Summer School for Sunday School Teachers," suggesting that during the summer vacation a fortnight's gathering should be held at Manchester College, Oxford, at which teachers should be taught, and should take counsel together concerning their work. The discussion is continued by the Rev. R. A. Armstrong, Mr. C. A. Ginever, and the Rev. J. J. Wright, and we trust that some practical issue may follow. The Sunday

* *The Helper*, a Handbook for Sunday-school Teachers and Parents. 1899. Edited by Marian Pritchard ("Aunt Amy"). Sunday School Association, Essex Hall. 2s. 6d. net.

School Association and the College authorities should not find it impossible to work out a scheme, which might be of the greatest benefit, not only to our present generation of teachers, but to many young people who need just such helpful stimulus to prepare them and lead them into the good work. There is not less but more need now than ever of real Sunday-school teaching. Methods may have to be changed; but both in our schools and homes there is an urgent duty laid upon the members of our churches to care for the religious training of the young.

We commend this new volume of *The Helper* very earnestly to all who feel the importance of the question. For those who teach, and those who desire to learn to teach, and also for those who desire to be taught themselves, it is a book to be possessed, and if it does not find its way into every one of our homes, where there are young people growing up, it will not be because it is not worthy of the most cordial welcome.

SOME GOOD BOOKS FOR CHRISTMAS PRESENTS.

To begin with the children, it is perhaps hardly necessary to remind our readers of the bound volume of *Young Days*. And yet we must have the pleasure of saying how admirable this little magazine seems to us in its completed form. For elder children and for the quite little ones it is full of interest. Many of the pictures are really charming, and the biographical sketches by such skilled writers for the young as Miss Frances E. Cooke and the Editor, the Rev. J. J. Wright, are of real value. Very many of our children take *Young Days* month by month, but where that is not the case we trust that the bound volume will be procured. (Sunday School Association, Essex Hall. 2s. 6d.)

For the very little ones, who are beginning to read and to have stories read to them, and who never tire of looking at amusing pictures, it would be hard to find a more delightful book than the *Rosebud Annual*. (James Clarke and Co. 4s.)

Of such annual volumes for the elders, *Good Words* and the *Sunday Magazine* hold a recognised place. Since Norman MacLeod founded *Good Words* it has maintained its character for the healthiness of its stories and the varied interest of other contributions. (Isbister and Co. 7s. 6d. each.)

"Afterwards and other Stories," by Ian Maclaren, contains some sketches of life in other quarters than that in which Dr. Watson has so completely won our hearts. There is something to be learnt from each of these sketches, and something to be enjoyed in them all. The last two take us back among old friends, "The Passing of Domsie," and "Dr. Davidson's last Christmas," are as touching and beautiful as anything Dr. Watson has written. (Hodder and Stoughton. 6s.)

"Rabbi Saunderson," by Ian Maclaren, is selections from "Kate Carnegie and those Ministers," which deal with that strange old man, with twelve illustrations by A. S. Boyd. The picture of chaos in "searching for a lost note" is best of all. (Hodder and Stoughton. 2s. 6d.)

Lovers of "Alice" will welcome eagerly the "Life and Letters of Lewis Carroll (Rev. C. L. Dodgson)," by his nephew,

TO CORRESPONDENTS.—Letters, &c., received from the following:—E. P. B.; H. E. B.; T. H.; T. M.; J. S. P.; W. R. S.; J. J. W.; R. W.

Stuart Dodgson Collingwood, of Christ Church, Oxford. The story is unaffectedly told of the life of an earnest and devout man of beautiful nature, with the added charm of his delightful child-friendships. There are many illustrations, including copies of a number of photographs of his friends old and young, taken by Mr. Dodgson. (T. Fisher Unwin. 7s. 6d.)

"Pippa Passes, a drama by Robert Browning, with drawings by L. Leslie Brooke," is in every sense a most charming book. The cover attracts, and one need not ask for better print, while the drawings are all interesting and well conceived. If the more tragic scenes are perhaps too difficult, the first picture of Pippa in the fresh morning passing along a path from which one looks down over the open country, has given us unmixed pleasure. The figure seems to us perfect, and there is in the picture the delight of the pure, fresh air. (Duckworth and Co. 5s. net.)

The Oxford "Whittier" is the first complete edition of the Poems issued on this side of the Atlantic. It contains the poems gathered into the little volume "At Sundown" after the completion of the standard Riverside Edition, and also the author's notes and a chronological list of the poems. The type, for a one-volume edition, is very good. The volume is edited by the Rev. W. Garrett Horder. (Henry Frowde. 3s. 6d.)

"Cambridge and its Colleges," by A. Hamilton Thompson, illustrated by Edmund H. New, is a companion volume to Mr. Wells's "Oxford," illustrated by the same artist. The account of the Colleges is useful and interesting, but we confess that we care for these little books chiefly on account of Mr. New's illustrations. (Methuen and Co. 3s.)

"The More Excellent Way," a sequence of meditations compiled by the Hon. Mrs. Lyttleton Gell, is a book of selections in prose and verse from writers ancient and modern, from Plato and Marcus Aurelius to Martineau and Browning and Phillips Brooks, dealing with love as the great gift of life. Of "The Cloud of Witness," Mrs. Lyttleton Gell's previous volume of selections for every day in the year, nearly 80,000 copies have been sold, and "The More Excellent Way" should attain a like popularity. The selections are arranged in a sequence leading up to the perfecting of love in true marriage. (Henry Frowde. 3s. 6d.)

"Great Souls at Prayer." Fourteen centuries of prayer, praise and aspiration, from St. Augustine to Christina Rossetti and Robert Louis Stevenson, selected and arranged by Mrs. Mary W. Tileston. This is a little book, with a few sentences of prayer for every day in the year. A companion to Mrs. Tileston's well-known and much-cherished "Daily Strength for Daily Needs." The prayers may be used either regularly from day to day as arranged, or with the help of the index of subjects, by selection according to the need of the hour. We are grateful for each new volume that we receive from Mrs. Tileston. (James Bowden. 2s. 6d.)

"The Journal of John Woolman," edited by Alexander Smellie, M.A., in the series of Books for the Heart, with a capital introduction, and Whittier's introduction to his edition of the Journal added, as that modern thing, "An Appreciation." The Journal is the record of a perfectly simple and faithful man,

an American Quaker of the last century. It was of him that Charles Lamb said: "Get the writings of John Woolman by heart, and love the early Quakers." We hope to return to this book before long. (Andrew Melrose. 2s. 6d.)

SHORT NOTICES.

The Essex Hall Pocket Almanac, 1899. Every loyal Unitarian who wants a useful little pocket-book, with almanac and diary, should get this one. It contains also a list of ministers and of churches, "duly organised Unitarian, Free Christian, and other Non-subscribing Congregations in Great Britain and Ireland." It will be noticed that this little publication, which used to be known as the *Unitarian Pocket Almanac*, has now fallen into line with the "Essex Hall Year Book" in its title, and we cannot see any reason why Mr. Frigg should vex his soul, and some of his friends, and should not let his name appear, as Dr. Martineau's does, in the list of ministers. (Philip Green, 5, Essex-street, W.C. 1s. net.)

The Hampstead Annual, 1898, edited by Ernest Rhys, is rich in interest for others besides local antiquarians. Canon Ainger writes on Joanna Baillie and Mr. C. E. Maurice on Sir Harry Vane. Dr. R. F. Horton appears in a new light as author of a sonnet on "The West Heath Trees." Baron Friedrich von Hügel's article on St. Catherine of Genoa is illustrated by a beautiful portrait. Among the other illustrations is one of Holly Hill sixty years ago, which will appeal to a good many of our readers. But their interest will chiefly centre in the paper on Rosslyn Hill Chapel, a retrospect of two hundred years, by the late Dr. Sadler, which he read at a meeting of the congregation in June, 1882, and which his literary executors have allowed to appear in the Annual. (Sydney C. Mayle, Hampstead. 2s. 6d.)

O POWER to do! O baffled will!
O prayer and action! ye are one.
Who may not strive, may yet fulfil
The harder task of standing still.
And good but wished, with God is done.
—J. G. Whittier.

NATURE is a revelation of God; Art, a revelation of man... Art pre-exists in Nature, and Nature is reproduced in Art. As vapours from the ocean, floating landward and dissolved in rain, are carried back in rivers to the ocean, so thoughts and the semblances of things that fall upon the soul of man in showers flow out again in living streams of art, and lose themselves in the great ocean, which is Nature. Art and Nature are not discordant, but ever harmoniously working in each other.—*Longfellow's "Hyperion."*

EPIS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—"JAMES EPPS and Co., Ltd., Homoeopathic Chemists, London."

OBITUARY.

MICHAEL HUNTER.

THROUGH the death of Alderman Michael Hunter, which took place on Thursday week at Greystones, Sheffield has lost a notable citizen, and the congregation of the Upper Chapel one of their oldest and most faithful members.

Mr. Hunter, who was seventy-seven years of age, was a native of Sheffield, his family having been connected for generations with the Upper Chapel. His uncle, the Rev. Joseph Hunter, is well known as the author of Hunter's "Hallamshire." He inherited from his father, Michael Hunter the elder, a prosperous business in the staple trade of Sheffield, and in his turn served as Master Cutler in 1860. Like his father also he was devoted to public work. Twice he was Mayor of Sheffield, in 1881 and 1882, and for a number of years was chairman of the Board of Guardians; he was a borough and a county magistrate, and a member of the Town Trust. A man of few words, and of straightforward practical sense, in municipal affairs he knew nothing of party. "It has been hinted," he said, at the time of his re-election as mayor, "that I have what is called a turbulent temper; but I hope and trust that I have not forgotten that with that turbulent temper I am a gentleman." The *Sheffield Independent* says of him:—

"He did not aim at being anything in the nature of a courtier. Outspoken, sometimes even to brusqueness, independent, alike in utterance and action, he was not always over-careful about giving offence if he could not do his duty as he sighted it without treading on other people's corns. A man of distinct individuality, there was still in everything he did the true strain of loyalty to his native place, of real regard for the welfare of his fellow-citizens; while those who knew him at all well did not need to be told that underneath what appeared at times a somewhat stern and rugged exterior beat a true and honest heart."

A Liberal of the old school, and latterly a Unionist in politics, he was a staunch Unitarian, and signalled his election to the mayoralty by inviting the Corporation to accompany him to the service at the Upper Chapel instead of the Parish Church. In 1883 he was president of the British and Foreign Unitarian Association, and last year at the meeting of the National Conference in Sheffield was chairman of the local committee. He was also a trustee of Manchester College, and a supporter of the Home Missionary College.

The funeral took place last Saturday at Stannington, the public authorities of Sheffield and the workmen of Mr. Hunter's firm uniting in their tribute to a true and honoured man. On the following Sunday morning a memorial sermon was preached by the Rev. J. E. Manning, M.A., in the Upper Chapel, from which the following passages are taken:—

"Mr. Hunter gave himself ungrudgingly to his public work and did what in him lay to make himself a useful citizen. How he succeeded, let his long life of service bear witness. In his public work he knew no creed and no political party, though his creed, both religious and political, was pronounced and strong. He thought only of what was the best thing

to be done for the welfare of Sheffield and its people, and he allowed no party considerations of any kind to influence his judgment. One of the trade marks of the firm bears the legend 'Fuerte'—'strong'; and Mr. Hunter was emphatically strong; a strong personality, with strong opinions; and he asserted them strongly; not, indeed, in abundance of talk (that was never his way), but in that quiet masterful way which genuine strength of character alone knows how to exert. He was a staunch Unitarian of vigorous and independent mind. Independence of character was, indeed, his chief distinguishing feature. His family has been connected with this place of worship for many generations back, and his own personal attachment to the place was deep and strong. As senior trustee of the chapel he exercised in his office singular judgment, great tact and zeal, and his influence was always exerted for the welfare of the place. The judicial temper of his mind has proved valuable in more than one crisis in the chapel's history, for he held the balance between contending parties, and his strong common sense prevailed. . . . He was a keen business man—one of that type of honourable upright men who make commercial morality a real thing, a power of good in the traditions of trade; and though he had, for some time past, ceased to take his once active part in business affairs, he moved with the times, and kept himself abreast of modern ideas. One thing is noticeable about his career as an employer—he kept his workmen attached to him, through many crises in the fluctuations of trade. There are old men in his works to-day who began there as boys. There was that about him that attached men to him. Personally, he was a man of the tenderest feelings and kindest nature. He was not effusive; did not wear his heart upon his sleeve; and yet, no one who was with him even for a short time could fail to see his genuine good nature, and his kindly and sympathetic heart. Home ties were strong with him. He dearly loved his home; and his home life, though not without its sorrows, caused by the loss of two of his sons, was uniformly happy. We shall all miss Mr. Hunter. He was a tower of strength in this place. As the old faces, one by one, disappear from the accustomed place in the chapel, it behoves the younger members to come forward and do their part in all that pertains to the welfare of the cause for which it stands, and show the same zeal as the revered dead showed for the spread of Unitarian Christianity."

MRS. HEYWOOD, BOLTON.

A LINK in the chain of historical sequence binding the present congregation at Bank-street Chapel, Bolton, with its honourable past, has dropped from mortal sight, in the death of Mrs. Heywood, of The Pike, Bolton, at the advanced age of eighty-three years. The Heywood family has staunchly stood by the chapel from its earliest days. Never did it boast a firmer friend and a more devoted worker than Mr. Robert Heywood, whose name is venerated, not only by those who were privileged to know him and work with him, but scarcely less by the younger generation which has since arisen to carry on the good work of the congregation and school. When Mr. Heywood brought his bride

home there were great rejoicings; for he was as popular in his civic relationships as among the Unitarians of Bank-street.

Mrs. Heywood, whose Christian name was Elizabeth, was the daughter of Mr. William Shawcross, of Manchester, a yarn agent and cotton manufacturer, who had married Martha Smith, of Haulgh Hall, Bolton. Elizabeth was born on April 19, 1815; she was educated at a school kept by the Rev. W. Johns, for both girls and boys, known as the Academy, in George-street; and many of the citizens of whom Manchester has since been proud were her companions there and in the circle of acquaintances in those early days. She was married to Mr. Robert Heywood on April 21, 1848, in Upper Brook-street Chapel, by the Rev. J. J. Tayler, one of her earliest friends, whose memory she always held in the highest veneration. Mrs. Heywood at once associated herself with her husband's work in the town, and thereafter took a deep interest in the welfare of Bank-street chapel and school. The three children of the marriage are Mr. John Heywood, of The Pike, Bolton; Mrs. William Haslam, of White Bank, Bolton; and Mr. Robert Heywood, of Victoria Park, Manchester.

Mr. Heywood died on October 27, 1868—a generation ago; and during her long widowhood Mrs. Heywood was closely associated with the life of the Bank-street congregation, gaining ever-increasing regard and love from all the members of this household of faith. The poor in the town found a ready friend in her. In the time of the terrible cotton famine she rendered memorable assistance to the unfortunate sufferers, and the various charitable agencies in the town found liberal support from her. In this respect the outward acts were an index to the inner character. To know Mrs. Heywood was a privilege, and no one could be long in her company without realising her gentle and unselfish spirit. Ever since her marriage, the annual school treat has been held at The Pike, and until two years ago her cheery presence has always brightened these gatherings and helped to make everyone feel happy and at home. It was a great grief to her that she was unable to attend the last two; but on each occasion a loving message of sympathy was sent to her from the teachers and scholars.

For the last two years failing health had come upon her, and much discomfort and pain were borne with the most touching patience. No complaint or murmur for herself was ever uttered, only a constant regret that she was a care to those dear to her, and that she should have to accept the attentions which all her long life she had been the one to give. But only the physical strength gave way; her interest in the outside world remained as keen as ever, and books and newspapers were a great resource in the hours that had to be spent alone. She came downstairs every day, including the last Sunday (it was "so lazy to stay in bed so much"); and though the last sleep had been surely gaining hold for a few weeks past, she was only enfolded in its embrace after two days' confinement to bed. The sorrow of children and grandchildren and faithful servants was sanctified by the well-earned peace that came at last to the weary spirit, and by deep thankfulness that her life had so long been spared to bless and adorn the world.

The funeral service was conducted at Tonge Cemetery on Saturday morning,

10th inst., by the Rev. C. C. Coe; and on Sunday morning last a memorial service was conducted in Bank-street Chapel by the Revs. C. J. Street and C. C. Coe. A large congregation assembled to show respect and affection for the deceased lady as well as sympathy for the bereaved family. The sermon was preached by Mr. Coe from the text, Psalm xlv. 16—"Instead of thy fathers shall be thy children." He urged that as in the physical universe no atom was ever lost, so every human life, no matter how much it might be unknown to fame, contributed to the universal result, and impressed itself upon the future of the race. It was the rank and file of the great army of humanity, more than their captains, by whose efforts the welfare and progress of the race were assured. It was given to some to outlive the generation to which they belonged, and sometimes with eye undimmed and natural force unabated, they seemed almost to have learnt the secret of physical immortality, if not of perennial youth. Sometimes bodily decay left the higher faculties untouched, and furnished examples of patient endurance, undying love, and unfailing hope. He spoke of the value of communion between the young and old, and said when that communion was no longer possible on earth the memory of that tender face quickened them to perform the duties of the present, and inspired them to cherish the best hopes of the future.

C. J. S.

MRS. WEISS.

By the death of Mrs. Caroline Weiss, the cause of progress and of civil and religious liberty loses a sincere and earnest worker. The granddaughter of the Rev. Robert Kell, long the minister of the Old Meeting at Birmingham, and niece of the Rev. Edmund Kell, of Newport and Southampton, Mrs. Weiss was herself a staunch supporter of the Unitarian cause, being at the time of her death a member of the Council of the B. and F.U.A. In her earlier life she was a member of the Chapel-lane Chapel, Bradford, and on settling in Huddersfield after her marriage, worshipped at the Fitzwilliam-street Chapel, which in those days had a flourishing congregation.

After the death of her husband in 1869, Mrs. Weiss spent nine years in Germany and Switzerland for the education of her five children, but had been a resident in Hampstead since 1884, where she became a regular attendant at Rosslyn Hill Chapel and took an active part in the work of local institutions. She also showed great interest in the London Domestic Mission, especially in the neighbouring Rhyl-street Mission, where many poor families will miss her generous help and warm sympathy. Perhaps the work which gave her most pleasure was that of the Central Postal Mission, to which she gave much time and thought. Many other institutions connected with the Unitarian body will lose in her an earnest friend and supporter.

Outside this circle of activity, Mrs. Weiss found further scope for her untiring energies. Born in Paris, of English and German parentage, she was in the best sense of the word cosmopolitan, and as a member of the International Arbitration and Peace Association she worked for the ideals now brought into the realm of

practical politics by the proposed Conference on Disarmament. It would indeed be difficult to say where her energies stopped; she was a steady supporter of more than one society for the advancement of social purity, and of the movement which has grown up during the latter part of this century for the improvement of the education and social position of women and the honouring of womanhood.

Mrs. Weiss passed to her rest after a short illness on December 8, in her sixty-fourth year. As her beautiful life and noble character were ever a plea for simple living and high thinking, so her wishes were carried out, when, after cremation, her remains were quietly laid to rest at Kensal Green Cemetery, after a short service conducted by the Rev. Dr. Brooke Herford, in the presence of her children and her immediate relatives. Her simple modesty, her quiet earnestness, her unflinching faith in goodness, her devoted and unselfish service will long remain a cherished memory and a living inspiration, not only to those near and dear to her, but to all who came under her sweet and winning influence.

WE record to-day the death of two other friends bearing honoured names, and honoured for their own sake. We should have been glad to publish in our present issue some fuller notice of Mr. James Thornely and of Mr. Russell Martineau, but it has not been possible, and we must hope to do so next week.

THE CHILDREN'S COLUMN.

A LITTLE GIRL.—A.D. 79.

A letter, from which the following are copious extracts, was sent to a class of small girls in a Cheshire Sunday-school.

Naples, Italy,

Tuesday, June 5, 1894.

MY DEAR LITTLE FRIENDS,—Right away—many hundreds of miles away from you—I am thinking of you, and from this far-off place I send you all my loving greeting.

Look at your atlases when you get home, or at the map of Europe on the school wall, and you will spy out Italy in the South of Europe, sticking out into the Mediterranean Sea like a big boot, and a little more than half-way down the Mediterranean side you will find the Bay of Naples and the town of Naples, and perhaps close by Mount Vesuvius. And your geography book will tell you that Mount Vesuvius is a volcano, and that a volcano is a mountain that is very hot inside and sometimes boils over and throws up steam and ashes and even melted rock, which is called lava. It is at Naples that I am writing now. . . .

Last week I was at a place about twenty miles from here and at the foot of Mount Vesuvius, called Pompeii, and at Pompeii there is a museum, and in the museum is a plaster figure of a young girl lying on the ground with her face down, with her forehead on her right arm, and raising herself a little from the ground with her left arm. The shape of her little face, her arms, body, and limbs are quite plain, her hair is tied up in a knot behind her head, and she has on a loose dress which she has drawn up over her body. Her face looks calm as if she were asleep.

I will tell you what we know about the little girl whose plaster cast I saw, and we know a great deal.

More than 1,800 years ago, in the year 79 (and it is now the year 1894), there was, about five miles from the foot of Mount Vesuvius, and not far from the sea, a town called Pompeii. It was a large town, had about 20,000 inhabitants, most of whom were Romans. . . . The town was partly old and partly new and partly unfinished; for sixteen years before the time I am writing about an earthquake had shaken down and destroyed most of the houses and buildings, and the people were so frightened that it was some years before they began to rebuild their houses and public buildings, so that in the year 79 the whole of the old town had not been rebuilt. . . .

On November 23, 79, in the afternoon, probably, when many of the Pompeians were at the theatre, suddenly there sprang out of the top of Mount Vesuvius a black column of thick smoke and fine dust, and when the column had risen very high, it spread out on the top like an umbrella—like a huge umbrella ten miles across all round. First of all fell down a shower of fine dust—dust so fine, that as it fell over Pompeii it got into all the rooms of the houses, through the crannies of doors, even down into the cellars, and lay all over the town several feet thick.

Next to the fine dust came a shower of hot ashes, lasting for hours, and covering up almost all the houses and buildings. After the ashes there rolled down the sides of the mountain red-hot liquid rock called lava, burning up everything that came in its way, and settling down in a layer sometimes ten or twelve feet thick, cooling and hardening into solid grey rock. . . .

And when the lava flow was over there was nothing to be seen whatever of the city of Pompeii—all was buried under ashes and lava. . . . And so it remained buried for more than 1,500 years, and an accident led to its being found. . . . It is only during the last thirty-five years that the digging out has been done regularly, and it will take sixty years more before the whole city is uncovered. . . .

In digging out the ruins several skeletons of persons who had not been able to escape were found. Some told sad tales of misery—a number were found just inside one of the city gates, as if there had been a block, owing to the crowd trying to get through the narrow gate, and a whole family was found in the cellar of a large house—at least the mother and children were inside the cellar, and the father and a servant on the steps outside the cellar door, as if they had tried to open the door. It was found that these skeletons were enclosed in a mould made of the hardened dust, and that the mould had the exact impression of the body that had been covered, and of any rings, or clothes, or ornaments, which the person wore. And the idea occurred to somebody to make a small opening into these moulds and pour in liquid plaster, wait till it had hardened, and then break the mould, and the result was that he got a complete and sometimes very perfect impression of the body of the persons just as they had lain suffocated by the fine dust. And it is in this way that we have an exact statue, as it were, of this little girl, who, more than 1,800 years ago, had her bright young life cut short

in the terrible outbreak of Mount Vesuvius. . . .

We don't know the little girl's name, so she must just remain "she" to us.

She had a pleasant little face, with her hair combed off her forehead and twisted into a round knot behind. She had no shoes or stockings on, only one loose dress, fastened at the shoulders, and falling loosely to nearly her ankles, with a belt round her waist. She had no ring on her finger, and no brooch. It is pleasant to think among signs of pain in bigger and stronger people that this little maiden passed away in little or no suffering.

The streets of Pompeii where she lived were narrow. There was a cart-road, and two side pavements about 2 ft. above the carriage way for foot-passengers. And as there were no gutters and the rain fell into the streets from a great many of the houses, in wet weather she would have to cross through water ankle deep, if it had not been for stepping-stones which were placed at many of the street corners. . . .

The shops were like our lock-up shops, but all open to the street, with no window, and a door only drawn across at night. There was a small marble-topped counter next the street, and let into the counter were huge jars to put the wine, or oil, or corn, or fruits in. The liquids were measured out in measures like our pint pots, and other things weighed in scales and on a steelyard, just like ours. . . .

In the little girl's home there were no carpets, no wall-papers. The floors were covered with marbles of different colours, or with what is called mosaic—that is, little squares of stone cemented together, differently coloured so as to make various patterns. In her little bedroom there was a recess for a bed: she would have a mirror of silvered metal, pins and combs, scent-bottles, and if she was a vain little mortal she might persuade her mother to let her have a little pot of rouge for her cheeks.

At dinner she would not sit on a chair at table, but would lie on a sloping bench with the table in front.

In her bedroom she would probably keep a little terra-cotta money-box, made in one piece, with a slit for the coppers, and not to be got into without breaking. Her dolls would be either of terra-cotta or of wood, with movable arms and legs.

Besides her dolls, she had two chief amusements—the baths and the theatres. Her mother would take her to the baths every day. There would be plenty of other ladies there, too, having their daily chat. . . .

There were two theatres, both open to the air. She would have a ticket for a seat in a particular row of the stone seats. . . .

But there was nothing for her like a Sunday, nor a Sunday-school, nor a service at chapel. She may possibly have been present at some sacrifice, when fruit or an animal was burnt on an altar; but her best sacrifices, like yours, would be the daily giving up her own selfish wishes in order to make brother and sister, or father or mother, or friend, the happier. You may be sure that, unlike as she was to you in so many ways, this little girl who lived so long ago, so far away, had, in common with you all, a little body to keep pure, and a little heart to keep loving, tender and true.

That all that is good in thought, in word, and in deed may be yours—every one of you—is the sincere wish of your always loving friend,

T. H. G.

The Inquirer.

ESTABLISHED 1842.

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LONDON, DECEMBER 17, 1898.

ON EARTH PEACE.

THE angels' song in the beautiful legend of the birth of CHRIST can only have come out of the heart of a disciple who understood the spirit of his MASTER. The story, it would seem, had its origin in the first period of the Christian Church following on the death of CHRIST, when the new faith of the disciples in their risen LORD had set their hearts aflame to declare the glad tidings to the world. There was a new and purer life, full of strength and joy, into which they were called to enter as the sons of God. There was freedom for the spirit, and a free course for the power of unselfish love. CHRIST had shown the way. Out of the shadow of his death had burst the new light of hope and sure conviction. It was the truth of God he spoke, and the FATHER'S love was over all. Among those who believed there was already a new brotherhood, a foreshadowing of the Divine purpose of what must prevail throughout mankind, when at last the completed Kingdom of God should be come. Then would there be indeed glory to God rising up from every heart, and on earth *Peace*. Such was the glad confidence of the disciples, and that feeling found expression in the beautiful birth-story of the infant CHRIST.

But how much reason had they in that first age to believe in peace? The experience of St. PAUL gives us the clearest answer, and at first hand. He and his companions met with the same passionate bigotry, and hatred, and contempt which had destroyed their MASTER. Prison and scourging and the violence of mobs, and again prison and the Imperial Tribunal, and, at last, a criminal's death—that was a

common lot for the first heralds of Christian brotherhood and peace. The great world was incredulous or contemptuous, or, if those new votaries became too troublesome, then it was cruel and relentless in opposition.

And yet there was in those men a faith which, in the truest sense, overcame the world. In quiet places, through willing service, and gentleness, and true unselfish love, it made its way. Troubled hearts found rest, the down-trodden a new hope; the strength and dignity of manhood lifted up even the slave. Those who suffered and died as martyrs had the peace of God in their hearts, and they were sure it must at last be victorious on earth. So faith has always shone with unfaltering light, showing the vision of what is to be, and the heart of a genuine humanity bears within itself the witness of Divine truth. Wherever love is kindled there is the power of God, the willingness to help, the joy of service; and there is the confidence of Divine strength which must prevail, and the foreshadowing of victory and peace.

He who loves and serves may be cruelly treated by the world, and die neglected and despised, or in the flames of martyrdom. But God is with him, and he is with God, who is greater than the world.

So amid all discouragements of history there remains this unconquerable hope, and it is no mockery when we repeat the angels' song, and believe that at last the kingdom of a true humanity—that is, the kingdom of God on earth—will come.

It has been the good custom now for some years for the Peace Society to invite ministers of religion throughout the country to devote the Sunday before Christmas Day especially to the preaching of this great gospel of peace, and the custom has found increasing acceptance in all branches of the Christian Church. This year there will be a special emphasis in such a declaration of faith in the Divine promise, and in such pleading as naturally springs out of the contemplation of that great hope for mankind. There have been during the past months wars and rumours of war, while, on the other hand, the message of the Tsar of Russia has brought thankfulness and eager expectation to many hearts. What the immediate outcome of the forthcoming European Conference may be cannot be foreseen, but a generous ideal in the midst of the practical affairs of the great nations has been set before the minds of men, and there is a new impulse given to all earnest striving after a more Christian temper and a more reasonable humanity.

We may not yet see an immediate hope of peace even among civilised and Christian nations, and yet we must refuse to be discouraged. The principles of Christian manhood are making way in the world. There is a growing realisation of what war must now mean,

and a growing horror of its enormity, while at the same time there are great nations fit to command the destinies of the world, which are drawing nearer to one another in knowledge and sympathy and genuine brotherhood. Prophets of evil threaten us with stupendous disaster in the coming years; but there is a better faith and a better manhood, which will not be driven into desperate and selfish madness, but rising up in many nations may yet circle the whole earth with a new power of reason, justice and humanity, which shall conquer the enmity of race, and in brotherly love establish the Kingdom of Peace.

THE LONDON BAZAAR.

It will be seen from the report in another column that a further step has been taken by the Committee appointed last July by a meeting of ministers and delegates of our London Churches to prepare for the holding of a bazaar in London in 1900, when the District Unitarian Society will celebrate its Jubilee, with the object of putting the finances of that Society on a proper footing and of establishing a Building Fund of £10,000. It is now definitely decided that the bazaar shall be held in May of that year, and the Committee are instructed to engage the Portman-rooms for the purpose. We may add that Dr. BROOKE HERFORD, whose letter on the subject will be found in our report, has consented to join the Committee, which will be strengthened by other friends also, so that every effort may be made to unite all the forces of our community for the accomplishment of the end in view.

We pointed out in our issue of July 23 the great need there is for this effort, and the spirit in which it ought to be made, without which there can be no hope of success. Even for the present work of the Society its income is quite inadequate, and after the appeal of the President, which has secured a response of about £250, there will still be over £200 of debt to the treasurer at the end of the year. But surely the Unitarians of London will not wait for a bazaar two years hence to clear off that debt, and to furnish sufficient income to carry on the work without falling back repeatedly into the old debt! But the work cannot be allowed to stand still. There are other centres where our message ought to be heard, and in several of the recently-established congregations, in which there is vigorous life and an earnest progressive spirit, it is only lack of funds that hinders further developments. The Building Fund ought to be raised, and it is worth all the enthusiasm and all the self-sacrificing labour that can be put into this effort, to secure so valuable a means of strengthening and extending our common work.

It cannot be denied that there is at present a perfect plague of bazaars in

the land, but we must point out to those who will not help by this method that they are not thereby prevented from joining in the effort, for there must be at the same time a fund raised by direct donations, by which if properly organised, so that the right appeal is made to every member of our community, abundant success might be secured even before the time for the bazaar is come. And meanwhile there is an opportunity for hearty co-operation in many ways for those who cannot give directly large sums of money. Every one can give goodwill, and time and effort, and the bright side of the bazaar is that it calls out many unexpected gifts in ready work, and may draw the members of different congregations nearer together in pleasant fellowship, and in a deeper sense of unity in true unselfish service.

The Committee will before long issue their appeal, and we trust that every member of our community will receive it cordially, and by one or other of the methods we have named give a generous response.

SOME ADVENT THOUGHTS.

I.—THE Doctrine of the Ascent of Man has taken, we are told, the place of the Doctrine of the Fall. It is well, no doubt, to be reminded that there has been an upward course from the beginning, but, whatever may be said of the Doctrine of the Fall, who shall say that there is not still a doctrine of a fall, to be preached, to be borne in mind, to be taken to heart? The lapse may not have been from angelic innocence, but lapse there has been. Paradoxical as it may seem, we are at once more ennobled and more debased than our first ancestors. The sins of primitive man were the excesses which naturally—one might almost say necessarily—accompanied the early struggle for existence, the struggle to multiply and to be strong. Lust and violence are the names now in use for these excesses, but lust and violence are words which carry moral condemnation, and can hardly be applied to those animal instincts which were part of the process of evolution when man was scarcely a moral being. When his physical position was more secure, and to the warfare without had been added the beginning of a warfare within, there arose the growth of a moral sense, and the growth also of an immoral sense. The development of intelligence was also the development of the power of inventing evil. Sin, gliding till now like a serpent half-hidden, reared itself up and became hydra-headed; it threw out new and monstrous shapes; it brought forth unimagined issue. The shame of later man, earlier man would not even have understood; if he is at all represented by the savage of to-day, he was only a child in vice; the tree of the knowledge of evil was not half grown, and its fruit was less deadly. If lust and cruelty are less rampant now, they are more cold-blooded and cowardly. There are infamies amongst us, of which Judges sometimes say, at the opening of Assizes, that perhaps they will only be checked by the revival of the use of the lash. We may believe in the

upward sweep of humanity as a whole, but in that sweep there are contrary motions, courses of madness and despair, which make for lower depths of wrong than were ever touched when the world was young. There is a sense in which adult life is a lapse from childhood—if it were not so, we should not have been bidden to become as little children—and there is a corresponding sense, in which the last state of our race is worse than the first. What is this but a doctrine of a fall?

II.—The old Biblical stories of the destruction of mankind by water, of the overthrow of Sodom and Gomorrah by fire, of the final dissolving of the elements of the world by fire, of the eternal punishment of the wicked by fire, are treated now by some as if they were only mischievous fables and bugbears of superstition. Is that the only possible view? Suppose that they are inventions, are they not very memorable and very salutary evidence of man's judgment on himself? Granted that they were not direct revelation to man, may they not have been indirect revelation in man, deepening in his heart, as nothing else then could, a sense of guilt before God, and of punishment deserved? If they were only freaks of invention, it would have been as easy to invent "the larger hope." If man had the entire making of them in his hands, why did he not spare himself? Are they not his own witness against himself? Does he not in them bring in his own verdict, pronounce what he believes to be his own just sentence, attest his folly, his disobedience, his ingratitude? Surely we cannot better teach the sinfulness of sin than by showing how, face to face with himself, he burns with indignation against himself, and takes up the controversy of justice as the accuser rather than as the accused. There is good hope of his destiny hereafter because he thus views himself now. We cannot think earnestly of the triumph of good without thinking also of the chastisement of evil—the very conception of holiness projects beyond itself the further conception of the work of flood and flame in removing "all things that offend." Let us keep, then, the old parables, for vengeance and mercy are both elements of divine action, and these earthly elements of water and fire are fitting emblems of that twofold power which, like the one, can both cleanse and drown, and, like the other, kindle or consume.

III.—There is little mention now, in preaching, of the Wrath of God. We take our teaching from science rather than from Scripture. But science knows nothing of punishment, only effects; it predicts consequences, it does not apportion blame. It is well, no doubt, to dwell often and earnestly on the certainty with which a violated law induces inevitable results, to show how taint and defect establish and perpetuate themselves by heredity, and may even transmute themselves ultimately into crime. But this is only a doctrine of causation, not a doctrine of retribution, still less of reprobation. Laws do not "avenge" themselves, for they are passionless and impersonal; the moral element is wanting, without which observance is not the same thing as right, and violation is not the same thing as wrong, and there is therefore nothing to chastise as wrong, and nothing to avenge as right. Pain becomes penalty only

when it is regarded as the token of disapproval. To show that pain is punitive we must trace it back to displeasure, and state the connection in moral terms. What does this demand but that we should sometimes speak of the Wrath of God? To teach only the inexorableness of law is to teach a doctrine less moral than the old heathen notion of Nemesis.

E. P. BARROW.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

BLACKFRIARS MISSION AND STAMFORD STREET.

SIR,—May I be allowed to call the attention of your readers to the varied and excellent mission work which is going on day after day and week after week at Blackfriars Mission and Stamford-street, and to the fact that increased financial assistance is greatly needed to enable the Committee to carry on the work. There is a deficit of nearly £70 on the accounts for the current year, and there are many things that require doing if more money were available. The Poor's Purse also wants replenishing. There is a most successful Provident Collecting Bank with nearly 1,000 depositors; there are Mothers' Meetings, Bands of Hope and Mercy, Young Women's Clubs, a Literary and Social Union, a Boys' Brigade, Happy Evenings for Working Men and Women; all these, in addition to a large Sunday-school, and to the regular religious services. May I plead for a share of the generosity which flows from the hearts and purses of good Unitarians at this season?

C. FELLOWS PEARSON, Treasurer.
Redington Lodge, Hampstead, N.W.

THE PLEA FOR A MANUAL.

SIR,—I read, with much interest, Mr. Grundy's letter under this heading in your issue of the 3rd inst., and I hoped that further correspondence on the subject might have appeared in your issue of the 10th. My view is that in some cases our congregations are better without a manual, if the minister does not mind the extra labour caused by its absence; but I believe that, as a rule, it is better to have one, and I think all must agree that if we use one it should be the best possible. It should, I think, be one much more up to our present views and needs than those I have as yet had to do with.

How far my views are general in the matter I do not know; but, in the first place, the prayers should surely be, to use Mr. Stopford Brooke's words in his "Gospel of Joy," p. 41, "Not prayer as petition, but prayer as conscious communion with our Father," or as he says a few lines lower, "I speak with Him, He speaks with me." There is a great truth here. Our services want reality because we feel we are frequently petitioning for things which we do not believe will be granted; in fact most of us, I think, believe that our petitions will not, and ought not, to make any alteration in the course of events. I think also it is

essential to avoid in the prayers all expressions of "through Christ," or "through Jesus Christ," or the like. Surely the mediatorial idea those words suggest no longer accords with the views generally held amongst us, and "communion with our Father" can scarcely be assisted by interposing a third Being between those who are communing. To avoid unreality, again, prayers of extreme self-abasement should be omitted; we use here the old "Ten Services," and in one of the prayers is the expression, "the greatness of Thy mercy is the measure of our guilt." If anyone believed this he would scarcely meet his friend with a smiling face half-an-hour later. The "Six Orders of United Worship" recently published may be valuable in some places, but are quite unsuited to a Sunday-school choir like ours, and the responses could not be left to the congregation.

I have long wished our ministers would compile a liturgy worthy of Dr. Martineau's "Hymns of Praise and Prayer," and so make the devotional part of our services, when a liturgy is used, more what it ought to be.

Sidmouth.

DENNIS B. SQUIRE.

On this subject Mr. THOMAS CHAMBERS, of Forest Gate, writes, urging that it would be well if all our London congregations would adopt the "Ten Services," and referring also to the great beauty of Jeremy Taylor's "Golden Grove," as a book of devotion.

Mr. J. M. KELLY, of Manchester, agrees that such a manual would be of great service in the home, for the religious training of children, but is doubtful as to the value of a uniform liturgy in our churches, especially if modelled on the Church of England Service. "There is a danger lest the lulling tones of familiar sentences, the polished cadence of well-balanced prayers, the genial generality of a common confession may dull the edge of practical resolve, and obscure the actual bearings of our religious life under a haze of misty metaphors."

Mr. A. C. JEWITT, of Hampstead, calls attention to the large number of Unitarian liturgies which have been or are in use, the earliest he has seen being the Plymouth liturgy of 1856. But nearly a hundred years earlier than this the congregation of the Octagon Chapel, Liverpool, printed their "Forms of Prayer," with hymns appended, and there is, of course, the Liturgy prepared in 1773 by Theophilus Lindsey, for Essex Chapel, based on the Church Service, and reciting the Apostles' Creed. The Salisbury "Forms of Prayer" of 1776, and the Mansfield Liturgy of 1797, are other early examples.

Mr. WALTER BROOKS, of Ainsworth, thinks that the adoption of a manual should be strongly resisted, since it would "certainly lead on to formalism, and ere long we should have the same battle in our religious community which is now going on in the Established Church." "Set forms of worship," he adds, "are not necessary to a robust Christianity," and instances the great Methodist body.

We would once more remind our correspondents that Mr. Barrow's suggestion was not merely concerned with the adoption of a liturgy for our public services, but with the needs of the whole religious life in Church and School and Home.—
ED. INQ.

LONDON UNITARIAN BAZAAR.

A MEETING of ministers and delegates from the London churches was held in Essex Hall on the 9th inst., to receive a report from the Executive Committee which was appointed on July 13.

About forty-five ministers and delegates were present, the chair being taken by Mr. S. S. Tayler, President of the London District Unitarian Society. The Executive Committee reported that the promises of help and support received from the majority of the congregations, satisfied them that when the time approached there would be no lack of goods to sell, or of friends to help at the bazaar. The time suggested was the month of May, 1900; no raffling to take place at the bazaar, and no spirituous liquors to be sold therein.

In proposing the first and principal resolution, Dr. W. Blake Odgers pointed out the great field of work, increasing each year, for which the money was urgently wanted, and dwelt upon the advantage to all our existing congregations in being brought together in a common work. He also read the following letter from Dr. Brooke Herford:—

My dear Dr. Odgers,—I am not able to be at the meeting to-night, on the Bazaar question, and I have asked several members and officers of the congregation to attend—without success. They don't like bazaars, and have engagements besides! So I must ask you, dear Dr. Odgers, to be, I can't say a delegate, but an unofficial representative of Rosslyn-hill.

As minister, all I can say is this: "I have never liked bazaars, and do not think them the best way of raising money for our church purposes; but I cannot see anything wrong in them, and I feel that something needs doing to strengthen our London work, and especially to create a more united interest in it; and the friends who think that this is the best way and the right time for doing these two things may be right, and if there is any general feeling that way, all I can say is go-ahead, and I shall cordially help, and I have no doubt that a fair proportion of my people will do the same, and help to make it a success."

I have no doubt of London being able to carry it out, and carry it out well; and I am sure such a combined work would do much in uniting our too-separated churches.

The main thing is for us all to be united and act heartily together.

Faithfully yours,

BROOKE HERFORD.

December 9, 1898.

The resolution, which was seconded by Mr. J. Sudbery, and supported by Mr. David Martineau, was as follows:—

"That this meeting of delegates hereby approves of holding a large central bazaar at the Portman Rooms, in May, 1900, and instructs the Committee to take the necessary steps for hiring the hall, and making all the preliminary arrangements."

Considerable discussion took place, some delegates considering that the support promised was insufficient, but the general feeling was strongly in favour of the resolution, which was finally carried by a large majority.

It was also decided that a definite scheme for the disposal of the money thus to be raised should be carefully pre-

pared, and the Committee were instructed to consult with the Committees of the London District Society and the British and Foreign Unitarian Association, and finally submit the scheme to a future meeting of delegates.

WHY DON'T PEOPLE GO TO CHURCH?

THERE has been a lengthy correspondence on this question in the *Manchester Evening News*, and at the recent meeting of the East Cheshire Christian Union at Gee Cross, Mr. H. P. Greg made it the subject of an interesting and thoughtful address. He said that the relation of the minister to the congregation lies at the very root of this question. Often the two are not sufficiently in touch with one another, and do not consult each other's feelings as they ought to. Minister objects to liturgy and congregation wants it; both cannot have all their own way, and surely compromise is possible. In choosing hymns the minister should not think always of his favourite hymns; but sometimes those of the congregation. With regard to the sermon, the minister thinks he has a call to deliver a certain message and he must deliver it accordingly; but unless there is a congregation to receive it, it is useless. In composing his sermon the minister should not so much think of expounding his own philosophical opinions as of giving what the average individual finds a help and a comfort in his every-day life. After composing it he should read it through, imagining that he is a member of his congregation, and asking what benefit he would receive from it. If he feels it is of no use, let him tear it up, and taking down from his shelves a volume of somebody else's sermons, read one from it. Sermons must not be long, but they must be clear. The choice of subjects is limitless; let him try them all—cleanliness, purity, temperance, the parables, and what not; but let him try to leave a clear impression of some sort upon the minds of his hearers. Visiting is a valuable thing as bringing the minister into closer touch with the congregation.

On the other hand, how can the congregation get into closer touch with the minister? By making him feel it is a pleasure to meet him; by making of him a friend, asking him for advice and sympathy when needed. Members of the church should not confine their thoughts on religion to the Sunday, but talk with him on other days about his sermons and what influence they have had upon them. Let the laity do what they can to encourage the minister in his high calling, and be more open and more friendly with him. They can help the minister by using their influence to get others to come to chapel; a full building is a great encouragement to a preacher. In our Sunday-schools, although the attendance is good, a great opportunity is being lost. Many teachers are content with doing little more than reading novels to their scholars. In the school the minister may do as valuable a work as in the church: he can teach the teachers how and what to teach.

Mr. Greg thinks the Bible is without a rival; but it must be taught and not merely read. The minister could draw up a scheme of Bible instruction for each

class. Could the British and Foreign Unitarian Association do it, if it is too heavy a task for the ministers? The Congregationalists issue such a scheme; why should not we? Our object in the Sunday-school should be not merely to keep the children quiet, but to instruct them in gospel principles.

There is some very sound advice in this address. It is a good thing that laymen should say what they think on this and allied subjects. Until the laity take a real practical serious interest in such questions, our churches will never flourish as they ought to do. If the lay element in a church is right, the chances are the minister and everything else will be right. The sort of minister who can drag a church along to success, with an indifferent congregation a dead weight inside it, is a genius—born and not made; but an indolent and indifferent minister couldn't live in a vigorous earnest church—he would either become quickly converted or he would give place to someone more worthy than himself. I have heard certain congregations say of an eminent minister amongst us—"We made that man what he is. We brought him out." The boast is a little amusing, but there is much truth at the back of it. A minister's difficulties are great, especially if an unresponsive congregation give him no clue as to whether his work is of a helpful character or not. If Mr. Greg were a minister twelve months, he would learn that the sermons a man sometimes flatters himself to be most likely to help and rouse his hearers, fall as flat as ditch-water, and he returns home after service feeling like never preaching again; while another effort, equally conscientious, he nearly tears up in despair of firing any soul with it, and yet to his astonishment it has a magical effect upon the congregation. All we ministers can do is to know our people as intimately as possible, to be students of human nature, to be convinced in our own minds what conduces to the building up of character, make sure that our interests are all living and not fossilised, to be true to our own consciences and then fire away, trusting to providence that our bullets hit the mark. We ministers meet together in conference, now and again; but the successful man cannot convey the secret of his success to another man. It is in temperament, in environment, in opportunity, in a hundred subtle things which no man can tabulate and estimate as if they were mechanical forces; and it sometimes happens that a change of ministry has a most beneficial effect upon both minister and congregation, and thereafter true success comes to both of them. I imagine that in preparing for his Sunday services every conscientious minister has in his mind the needs of his congregation, and not merely his own predilections; and if his ministry is at all a long one he is pretty sure to range over the whole gamut of possible subjects for sermons. I believe the congregation can do much in securing a large audience to hear their minister and to join in their common worship if they only tried as men and women willing to make sacrifice for their faith.

Everybody in a church must put forth effort to show determined interest if the thing is to go. As for the Sunday-school and the efficiency of its teachers, how many of our ministers would rejoice if only they could induce their teachers to

meet them periodically for advice and instruction in connection with their important work. Such a scheme of lessons as Mr. Greg indicated has been published by our Manchester District Association; but, alas! the interest taken in them by the schools has not been sufficient to justify its further development. However, the more frequently and seriously these things are ventilated the better it will be for all concerned. I offer this comment on Mr. Greg's speech in no captious spirit; I value his practical interest in our church life too much for that; and, moreover, his remarks had too much good sense in them to warrant anything but the kindest notice. It is an undoubted fact that we do not, speaking generally, attract into our churches all the people that we might expect, in view of the character of that gospel we have to offer them; and I scarcely think that the most sanguine and daring amongst us would be bold enough to say he could put his finger just on the spot where the sole cause of our failure lies; and yet it goes without the saying that if the spirit of Mr. Greg's remarks animated all our laity, and if all our ministers were stirred with that depth of religious enthusiasm of which our Christian faith is indeed worthy, we Unitarians ought to make things hum, and quickly become one of the largest instead of one of the smallest of religious denominations. CHARLES ROPER.

THE NEED OF SMALLER CONGREGATIONAL UNIONS.

SHALL we form another Union of Congregations in our body of Free Churches? Such was the subject under consideration at the meeting of the South Cheshire District Sunday School Union, held at High-street Church, Shrewsbury, recently. But surely a strange subject this for a Sunday School Union? Not when the circumstances are known. This small Union was formed eight years ago, and at present includes the schools at Chester, Congleton, Crewe, Knutsford, Nantwich, Whitchurch, and Shrewsbury. But from the first it has been almost as much a Congregational as a Sunday School Union. The conferences, which have been held quarterly, have been conducted at the several schools in turn, no matter how far away from the centre. Being schools attached to small isolated congregations, these conferences have always been welcomed by the members of the congregations visited as well as the teachers of the schools. They have afforded opportunities for personal intercourse with others of like faith—a very rare occurrence among these churches prior to the formation of this Union. A bond of sympathy has thus grown between these seven little congregations which has deepened with each year, till to-day they are more really a Congregational Union than some of the larger associations of churches we could name. It is, then, a very natural question that has risen amongst the teachers and friends of this Sunday School Union: Why not take on the name of a Union of Congregations, as well as Sunday-schools, since we are such in fact?

And does it not strike the reader as being a far more natural course of evolution that a union of churches should grow out of a union of Sunday-schools than that congregations should associate for purely congregational purposes, and leave

the schools severely outside their deliberations. One fears that this separation of the school and its institutions from the congregation and its affairs so emphasises a distinction between them that our young people are educated in separateness and started on the track of alienation. Whereas one thinks if it could be otherwise, if the congregation would allow itself to be troubled more with the young people, if the schools and congregational institutions and associations could be more amalgamated, in committee work, in meetings, and conferences, our scholars might be educated in the truth that the congregation is but an enlargement of the school—that the one is a natural outgrowth of the other. However this may be, if a congregational union is formed in this case it will be an expansion of the Sunday School Union, and will not be detached from it.

At the meeting referred to the Rev. H. D. Roberts championed the affirmative side of the question, and the Rev. G. A. Payne the negative. But in the discussion which followed it was evident that the affirmative side was the more popular with the conference. It was pointed out with due emphasis by Mr. Payne that all the churches were already affiliated with some one or other of existing congregational unions. "That is so," was the reply, "but of what use are these unions to us sympathetically and religiously? Their meetings are usually held in the centre of a group of strong churches a long distance away from us. We are invited to send delegates, but the expense and the time involved is so great that only one, or at most two, can attend. The delegates are generally unknown, unrecognised, and have no part to take in the proceedings. They are compelled to leave before the meetings terminate, to catch a train for their distant home, and during the journey their minds are filled with grave questionings as to whether it would not have been wiser to have saved the time and money spent in what is felt to be an unsatisfactory and depressing expedition." These delegates are called upon in due course to report to their congregation, but, under such circumstances, that report is not very helpful, and members of the church are confirmed in a feeling that they are not much cared for, and thus is their sense of isolation intensified.

This is the substance of the replies Mr. Payne got from representatives of more than one school and congregation in that Shrewsbury Conference. Of course it was recognised that in some cases churches received important financial aid from their Associations, and the same was gratefully acknowledged. But is it not rather overlooked that what small, isolated struggling congregations most need is something more than even financial aid, valuable as that often is, or, where that is not needed, that in seeking affiliation with a union they are earnestly longing for a fellowship of sympathy and union in common service? And this desire cannot be adequately met by the invitation of a delegate or two to an annual meeting, where the interest is mostly monopolised by the few strong churches in the vicinity of the church where these meetings are held.

Perhaps the only way in which these larger Associations can best help the distant churches is by frequent visits, made by deputations of ladies and gentlemen from the Association to the outlying

congregations. These deputations might seek opportunities when some meeting was being held, and then and there mix with the people, speaking words of help and cheer.

Undoubtedly many small churches are languishing and dying for want of the friendly and judicious oversight of the Union to which they are attached. More visiting of churches by deputations from prosperous congregations is urgently needed among us. It would have the effect of opening the eyes of some people in our large towns to the heroic stand which is being made by the members of many a country church for our glorious gospel. It would do much to clear away the coldness and stiffness often experienced by delegates from the little churches to the gatherings of their Associations. Many of the members of these little country congregations never see a member of any other of our churches for years together. One gentleman, who had been brought up at the church in which he is now a valuable member, stated that before our Sunday School Union was formed he had scarcely ever seen any members of other Unitarian churches; supposed they were men and women like themselves, but knew not from personal knowledge. Such a statement may seem incredible to some readers in London, Manchester, Birmingham, or other large cities, but it is credible enough to one who has now spent over six years among these borderland churches.

A state of things like this suggests another need. It points out the need there is for smaller unions and more of them—for something approaching the Methodist circuit. Some six or eight churches would be enough for any such union, which should be arranged geographically, should have quarterly meetings at each place in turn, and should be joined with some one or two other such unions into a county, or district Association.

The great thing wanted is to get the members of these small county congregations more frequently together, standing shoulder to shoulder in a common work. This they can do in union with congregations like themselves. The very smallness and isolation of their individual churches kindles sympathy one with another. Quarterly conferences, affording time for social intercourse, as well as devotional services, and discussions on common work, knit and unite them. They understand each other's difficulties, and rejoice in each other's successes. The spirit of emulation is engendered, and help is readily forthcoming for the one in need. Of course, churches in such small unions could not do much for each other financially, and where financial aid was needed then there would come in the helpfulness of the larger Association, having its centre amid the wealthier and stronger churches of the district, or county.

The outcome of the discussion on this subject at the Shrewsbury meeting was a motion, carried by a large majority, "that the general committee of the Sunday School Union be asked to consider the question discussed, with a view to submitting a practicable scheme to a future conference." It is to be hoped that such a scheme will be forthcoming, and that it will meet with general acceptance. It is an experiment well worth making, not only in the interests of the seven churches concerned, but for the guidance of many other churches similarly situated in other parts of the country. J. MORLEY MILLS.

A COUNTRY TOWN.

"NINE miles from a railway station!" exclaim my friends; "how do you manage to exist?" To the average man of to-day it would seem as if life were barely possible where the screech of a railway whistle was unheard; yet this parish has never heard one, and still manages to preserve its soul alive. More than forty years ago it obtained the necessary powers for the construction of a railway, but all too trustfully placed them in the hands of an existing company which allowed them to lapse; two years ago it went to the expense of renewing these powers, and has now consigned them to the same company, as some cynics say, for another forty years' sleep. The truth is that although we grumble at the omnibus for its slowness, and object to the tax which it levies on every parcel we receive, there are certain compensations in the situation which we should be sorry to lose. Thus we see our sheep with their fleeces really white, the tree trunks and foliage are of a colour which is quite foreign to town-bred eyes, the houses look as new after they have been standing for a hundred years as they would in London at the end of so many weeks, and our linen is of a colour that would make a city laundress sick unto despair. Nor does the difficulty of getting to us seem to keep our visitors away. The Baroness Burdett Coutts selected this as the spot wherein to spend her honeymoon. We see Miss Ellen Terry sorting out antique furniture now and then. Mrs. Frances Hodgson Burnett is living three miles away. Mr. Diggle has found the town so restful to his over-tried nerves (if he has any) that he has bought a house here, and the Town Council of this Radical Borough has twice made him Mayor. For we are a Borough, have had Bailiffs for 450 years, and Mayors since 1599. Time was when this was the centre of a large cloth-weaving industry, and quaint old windows still remain to show where looms once stood against the light. But the introduction of machinery, and the absolute lack of either water power or coal placed the town at a manifest disadvantage. Its population is about the same to-day as it was two centuries ago, and sheep-rearing and hop-growing are its only sources of income.

Strange as it may appear, under such circumstances, there is no lack of life or of enterprise. The long broad central thoroughfare is beautifully kept, its double width of grass well mown, its pavements cleaner than many a kitchen floor, and the roadway as level and true as it is possible to make it. There are two methods of drainage in existence: on the one hand there is the town drainage and a bye-law to compel everyone to use it; on the other hand there are the private drains running down through the meadows, and as things are at present it is generally conceded that this latter is by far the better and safer plan; by it each dwelling is responsible for its own sewage, and menaced by that alone. The universal enemy is fire, for most of the houses are largely constructed of wood; but so fully is this understood by all that the fire brigade has even less to do than the police. Our magistrates have a very primitive yet very effective method of dealing with offenders: it costs about thirty shillings to lodge a man in the nearest gaol, so in all but the worst cases fines are imposed, with the proviso that all

offending strangers shall leave the town within a given time. When they ventured a few weeks ago to send a girl to prison the case got into the pages of *Truth*, and the result will probably be that their proverbial leniency will be largely increased. We have no theatre, but if you wish to hire the Town Hall for any evening meeting you must book it months in advance, so many are the entertainments, lectures, &c., provided. Our Mutual Improvement Society (started, of course, by the Unitarian minister, but wholly unsectarian) has a membership of 150, and after nine years' existence is still the central feature of our intellectual life. From its members are drawn the supporters of our Technical Education and University Extension Classes, and those who ask for the most solid reading from our chapel library.

It is a quiet life we live here, and we never die till we are obliged. Selecting at random a hundred consecutive entries from our burial register I find the average age of our own people to be nearly seventy years. In our graveyard is a stone which records that a former minister came here as a young man of twenty, and ended his ministry at the ripe age of ninety-two. It was during his ministry that a former deacon of our chapel had the honour of entertaining both Benjamin Franklin and Joseph Priestley as his guests. And although we have a Conservative Mayor and Council, and are represented by a Conservative in Parliament, the town is every whit as radical in thought as it was a century ago. The time to study the antiquities of the town is when the yearly charities are dispensed. The costumes which then make their appearance, extracted from chests a century old by men and women almost as ancient as themselves, are as substantial evidence of the superior power of our fathers to manufacture cloth that would last, as are our half-timbered and tiled houses of their ability to build. There is no other time so good for obtaining a lasting impression of the length of years during which the town has lasted, and held its own. And in these rugged old faces, their owners fallen upon evil days, one sees the record of that spirit which sent one man of the town to the stake for his opinions, and sent others with the men of the *Mayflower* to find a freer home elsewhere. FELIX TAYLOR.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

APPEALS.

London: Bell-street Domestic Mission.—The Rev. B. Kirkman Gray appeals for donations to the Poor's Purse, and also for clothing, books and toys, that may help to brighten the homes of the very poor during the Christmas season, and do something to lighten the hardships of winter. Gifts of money, &c., may be sent to Mr. Gray at the People's Hall, Bell-street, Edgware-road, N.W.

Elland.—The Guild of Good Fellowship are holding a cake and apron sale on Dec. 24 and 26 to raise funds to pay off the debt of about £40 on the organ. Gifts of cakes, aprons and money will be thankfully received by Mrs. W. K. Briggs, 17, Birks Hall-terrace, Pellon Fane, Halifax, or Mrs. J. Taylor, Ivy House, Elland.

Bristol.—On Sunday last the Rev. Joseph Wain, minister of the Lewin's Mead Domestic Mission, lectured for the Sunday Society on "Socrates, Preacher, Philosopher and Martyr." The programme

of the society for the previous Sunday contained a portrait and biographical notice of Mr. Wain, and also a memorial notice of the Rev. J. Frederick Smith.

Bootle.—A sale of work, organised and carried out by the Ladies' Work Society, was successfully held in the Free Church Hall on the 8th inst. A large attendance, attractive entertainments, well-filled stalls and general sociability made up an enjoyable evening, and the result—about £20—was in excess of expectations.

Cheltenham.—Under the auspices of the Ladies' Sewing Society a very successful social tea, entertainment, and sale of work was held at the schoolroom of the above church on Wednesday evening, Dec. 7. The sale was organised to raise a small sum of money towards clearing off the existing debt incurred by recent restoration of the church and schoolroom, the expense of which amounted to £70. Notwithstanding the inclemency of the weather there was a good attendance, and among those present were several of our Gloucester friends. More than the necessary amount was raised, and the ladies are to be heartily congratulated on their success.

Chesterfield.—A two days' bazaar was held here on Dec. 7 and 8 with the object of reducing a debt of £230 on the Renovation Fund of the Elder-yard Chapel. The work of renovation undertaken in the autumn of 1896 cost £1,138, towards which £777 were realised by a bazaar in October of that year, and £130 have been raised since. The proceeds of last week's effort reached the very satisfactory sum of £200, and testify to the energy thrown into the enterprise by a very zealous band of workers. The proceedings on the first day were opened by the Mayor (Mr. B. Douglas), and on the second day by Mr. Alderman Pearson, J.P. On both occasions sympathetic reference was made to the late Rev. J. Frederick Smith, who was minister of the chapel during 1870-1881.

Chowbent.—The Rev. J. J. Wright has printed the sermon he preached in memory of Miss Elizabeth Salter, of whom we published a notice last week.

Derby.—The biennial bazaar and sale of work organised by the congregation and friends of the Friar-gate Chapel was opened on Thursday week by the Hon. Frederick Strutt, J.P. The chair at the opening ceremony was taken by Mr. J. C. Warren, M.A., and among those present were the Rev. J. Birks, Councillor W. G. Wilkins, Messrs. W. J. Piper, J.P., A. Heny, W. Bacon, S. D. Hall, W. G. Timmans, H. Jones, &c. The Rev. J. Birks, in the course of a few introductory remarks, said that this year they celebrated their bi-centenary as a place of worship, and he was anxious to commemorate the event by raising a sum of £200. He was pleased to welcome the Hon. Frederick Strutt amongst them, because his family was historically connected with Friar-gate Chapel. The Chairman wished the bazaar every success. As president of the North Midland Unitarian Association he could testify to the important part which Friar-gate Chapel had taken in the promotion of the cause which they all had at heart. He was pleased to see that in their old age they possessed none of the usual infirmities, because there was manifest an energy and a determination to push forward with the characteristics of youth. The Hon. F. Strutt, in declaring the bazaar open, admitted that his interest in the chapel was of very long standing. His great grandfather, his grandfather, and even his father had worshipped in that very chapel, and although he himself was a member of the Church of England he was not likely to despise the religion of his ancestors. He scarcely ever read an old letter belonging to his family without seeing how closely they were connected with Unitarianism. He congratulated the chapel upon the 200th anniversary of its existence, and declared that there had been connected with it in the past some of the leading men and women of the day. He concluded by formally pronouncing the bazaar open, at the same time expressing the hope that the expectations of the promoters might be realised. On Friday the opening ceremony was performed by the Mayor (Councillor Fletcher presiding), and on Saturday by Dr. D. A. Wormald, of Southport (with Councillor Hardy in the chair). Total receipts, £195 19s. 7d.

Hale.—The Rev. T. Robinson, the recently appointed minister, entered upon his duties on Sunday last, preaching in the morning from Rev. xiv. 6—"Having an eternal gospel to preach unto them that dwell on earth"; and in the evening from John iv. 23—"The hour cometh, and now is, when the true worshippers shall worship the Father." The attendances were good, particularly in the evening, when a very large congregation listened to the discourse with deep interest. At the close of the evening service the choir sang a cantata entitled *The Rolling Seasons*, the performance of which reflected great credit on the

choirmaster and organist, Mr. Mossop, who had trained the singers.

Harrogate: A First Effort.—Three lectures on Unitarian Christianity have just been concluded in this town as follows: Nov. 24, Rev. C. Hargrove, on "The Duty of Private Judgment and its Drawbacks"; Dec. 1, Rev. Frank Walters on "What the Unitarian Church stands for"; Dec. 8, Rev. C. J. Street, "The Christianity of Christ." The attendances were 30, 34, and 35 respectively. At the close of the last lecture those interested in further efforts were invited to remain. Twenty-one did so, and expressed a desire for a series of Sunday services. It is hoped that these may shortly be arranged. It is pleasing to note that the local press inserted lengthy reports of all the lectures.

Horwich.—On Monday evening Mr. and Mrs. Frank Taylor, of Bolton, gave a most delightful account of their visit to Hungary, which took place a little more than two years ago. Mrs. Taylor read an extremely interesting paper on "Hungary and its People," after which a number of choice lantern views were thrown upon the sheet, which Mr. Taylor described. Both paper and description were highly appreciated.

Hull.—Dr. Leith Waters has just completed a series of six lectures on nursing and sick room attendance, kindly given to the lady members of Park-street Church. The lectures were of much practical value and were largely attended, being preceded by practice in roller bandaging, poulticing, &c., under the kind superintendence of Mrs. Brewer. The lectures were given under the auspices of the Literary and Social Union as an addition to the ordinary fortnightly meetings of the Union, which, combined with the alternate fortnightly meetings of the Workers' League, provides a most pleasant and instructive meeting-ground for members of the church during the winter months.

Leeds: Mill Hill.—In preparation for the celebration of the jubilee of the present chapel the Rev. C. Hargrove preached last Sunday morning on "The Old Mill Hill Chapel and its Witness for Liberty and Right, 1672 to 1846," and to-morrow morning his subject is "The New Mill Hill Chapel and its Witness for the New and Old." On the morning of Christmas Day he is to preach on "An Old Sermon Reviewed and Revived: Dr. Hutton's Sermon at the Opening of the Chapel, December 27, 1848." On the day of the anniversary there will be service at three p.m., when the Rev. P. H. Wicksteed will preach, whose father, the Rev. Charles Wicksteed, was minister of Mill Hill in 1848. The service is to be followed by tea and an evening meeting, at which the Rev. J. E. Carpenter, another old minister of Mill Hill, is also to be present.

London: Mansford-street Church and Mission.—On Thursday, the 8th inst., the Rev. J. Page Hopps conducted an evening service at the above church, and gave a most inspiring address on, "Put a little romance into your life." There were about 100 present, and the service was much appreciated.

London: Welsh Services.—Last Sunday evening Mr. D. Delta Evans preached at Essex Hall on "The Influences of Character."

London: Wood Green.—On Wednesday week a two days' sale of work was opened in Unity Hall by Mrs. Blake Odgers to clear off the debt on the new organ. In introducing Mrs. Odgers, Dr. Mummery referred to the time when as a classical master at Plymouth he had a horror of Unitarianism, but had received instruction from Dr. Odgers's father, the Rev. W. J. Odgers, in connection with a Devon and Cornwall society. In declaring the sale open Mrs. Odgers said that the energy and enterprise at Wood Green reminded her of a north country congregation.

Manchester: Upper Brook Street.—The Ladies' Church Aid Society, formed about three months since, organised a "cake and apron sale" on Saturday evening last. The room was prettily decorated, and the sale was very well attended. The sum of £20, at which the ladies had assessed themselves as their half-yearly contribution to the Church funds, will it is hoped, be found to have been realised. On Monday next we are having a recital of the "Christmas Carol," by Mr. John Harwood, particulars of which will be found in our Advt. Columns.

Newtownards, co. Down.—On Thursday, Dec. 1, a very successful service of song entitled *The Ministry of Flowers* was given in the First or Old Presbyterian Church. There was a fair attendance considering the inclement weather, and the service was highly appreciated. The connective readings were given by the Rev. R. Lyttle, Moneyre, and the lantern manipulated by Mr. T. Baile, jun. The conductor of the choir was the Rev. R. Maxwell-King, minister of the congregation.

Northampton.—On Sunday last the Mayor, Mr. Councillor Tonsley, attended morning service at

Kettering-road Church, attended by many members of the Corporation and officials of the borough. His worship was accompanied by Sir Philip Manfield. The service was conducted by the Rev. John Byles, who preached from the words "Abraham looked for a city which hath foundations, whose architect and maker is God" (Heb. xi. 10), and spoke of his ideal of the cities which were to be.

Richmond.—A very successful sale of work was held at The Knoll on Thursday, Dec. 8. The aim was to raise £35 or £40; but after all expenses are paid there remains at least £50 in hand. This shows what a few earnest women may do. In *The Coming Day* for this month Mr. Hopps says truly:—"There is a nucleus of steadfast souls to whom the rest are all in debt for keeping the church presentably going at all." A church cannot live by the cranks of its cranks, but only by the self-forgetfulness of these "steadfast souls."

Stockport.—On Tuesday, Dec. 6, a lecture was given in the Mechanics' Institute by Mr. W. H. Shrubsole, F.G.S. on "America's Wonderland," illustrated by magnificent limelight views of the Yellowstone Park. Mr. Shrubsole, being in the neighbourhood of Manchester, very kindly gave this lecture for the benefit of the church, and the hall, which accommodates over 800 people, was crowded; a large number of pupil teachers were present. The chair was taken by Mr. Giles Atherton, J.P., ex-Mayor, a member of the congregation, and the lantern was worked by Mr. H. U. Cooper, another member of the congregation. The lecture was a very great success.

Swinton.—On Saturday last a most enjoyable re-union of past and present members of the church and school was held in the schoolroom, about 250 persons being present. After tea the Rev. W. E. George, M.A., presided, and was supported by Rev. W. Harrison, Rev. John Moore, Rev. W. R. Shanks and Messrs. Dawson, Pearson, and C. Johnson. A unique feature of the meeting was the fact that all the previous ministers of the church were able to be present. Letters were read from old scholars unable to be present and a welcome to all present was offered by the minister. Speeches were delivered by the former ministers, recalling their early experiences, and expressing their wish that the forthcoming bazaar to place the church on a sound basis would be successful. Songs, glees, violin and pianoforte selections, and a concertina solo brought a most successful meeting to a close.

OUR CALENDAR.

SUNDAY, DECEMBER 18.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel 11 A.M. and 7 P.M., Rev. F. ALLEN.
Brixton, Unitarian Christian Church, Effra-road 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Ealing, Prince's Hall, 7 P.M., Rev. W. WOODING, B.A., "The Prophet's Regret."
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Mr. HERBERT RIX, B.A.
Essex Hall, Essex-street, Strand, Welsh Service, 6.30 P.M.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Mr. CAPLETON.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. SPEARS.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.
Morning, "David's Harp." Evening, "Seekers after God.—III. Mahommed."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A.
Morning, "The Primate on the Doctrine of the Church."
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M.,
Rev. T. E. M. EDWARDS.
Plumstead Unitarian Church, Plumstead Common-
road, 11 A.M. and 6.30 P.M., Rev. L. JENKINS
JONES
Richmond Free Church, Ormond-road, 11.15 A.M.
and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M.,
Rev. E. S. L. BUCKLAND.
Stoke Newington, The Green, 11.15 A.M., Rev. W.
WOODING, B.A., and 7 P.M.
Wandsworth, Unitarian Christian Church, East-hill,
11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev.
Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M.
Rev. G. ST. CLAIR, F.G.S.
BEDFORD, Library (side room), 6.30 P.M., Rev.
ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and
6.30 P.M., Rev. L. P. JACKS, M.A.
BLACKPOOL, Bank-street, North Shore 10.45 A.M.
and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall,
Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M., Rev.
D. DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road,
11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road,
North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and
7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M., J. REMINGTON
WILSON, M.A.
DEAL and WALMER, Free Christian Church, High-
st., 11 A.M. and 6.30 P.M., Rev. MELSON GODFREY.
DOVER, Adrian-street, near Market-square, 11 A.M.
and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M.
and 6.30 P.M., Rev. W. BIRKS.
GUILDFORD, Ward-street Church, 11 A.M. and
6.30 P.M.
HORSHAM, Free Christian Church, Worthing-road,
11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C.
HARGROVE, M.A.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30
P.M., Rev. T. W. FRECKELTON.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M.
and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and
6.30 P.M., Rev. Dr. KLEIN. Evening, "Seek
ye first the Kingdom of God and His Right-
eousness."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev.
J. FORREST.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.
MARGATE, Forester's Hall (Side Entrance), Union-
crescent, 11 A.M., Mr. G. R. BURDEN.
OXFORD, Manchester College, 11.30 A.M., Rev. C. B.
UPTON, B.A., B.Sc.
PORTSMOUTH, General Baptist Chapel, St. Thomas-
street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and
6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M.,
Mr. G. R. BURDEN.
READING, Unitarian Free Church, London-road,
11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M.,
Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and
6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M.
and 6.30 P.M., Rev. PRIESTLEY PRIME.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-
road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M.
Rev. W. STODDART, B.A.

CAPE TOWN, Free Protestant Unitarian Church,
Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY,
STEINWAY HALL, PORTMAN-SQUARE,
S.W.—Dec. 18th, at 11.15, Dr. WASHINGTON
SULLIVAN, "Christian Science and Mental Heal-
ing."

Recital of "The Christmas Carol,"
By Mr. JOHN HARWOOD,
At UPPER BROOK-STREET FREE CHURCH,
MANCHESTER,
MONDAY, DECEMBER 19TH, at 8 O'CLOCK.
Admission Sixpence.

THE SUNDAY SCHOOL ASSOCIATION.

A Special Fund for Providing Sunday-schools
with Books.

AMOUNT REQUIRED, £500.

SECOND LIST OF DONATIONS.

	£	s.	d.
Anon., Dover	...	0	2 0
Atkins, Hugh, Hinckley	...	1	1 0
Bond, Miss E. K., Plymouth	...	0	5 0
Briggs, Mrs., Ambleside	...	1	1 0
Brown, Geo. W., London	...	10	0 0
Chatwood, Samuel, F.R.G.S., Manchester	...	5	5 0
Chitty, G. W., Dover	...	1	1 0
Cooke, Mrs. John, Guildford	...	1	1 0
Diggles, Mrs., London	...	1	1 0
Field, Mrs. F. E., Cheltenham	...	1	0 0
Grundy, Cuthbert C., Blackpool	...	1	0 0
Harris, S., Hull	...	1	1 0
Harrison, W. G., London	...	1	1 0
Hart, Percival, London	...	2	2 0
Lalor, Miss, London	...	1	1 0
Laycock, James, Scarborough	...	1	0 0
Lister, I. S., London	...	1	1 0
Lucas, Miss Alice A., Harrogate	...	0	5 0
Lucas, Miss Clara C., Harrogate	...	0	5 0
Monks, F., Warrington	...	2	2 0
Orwin, F. J., Horsham	...	3	3 0
Paget, Miss E. S., Leicester	...	1	0 0
Rathbone, W., Liverpool	...	5	5 0
Shawn, Miss Ann A., Malvern	...	3	0 0
Sharpe, W. Arthur, London	...	1	1 0
Shannon, Mrs., London	...	1	1 0
Shawcross, Mrs., St. Leonard's-on-Sea	...	2	0 0
Smith, Mrs. Brooke, Birmingham	...	0	10 0
Sudbery, J., London	...	1	1 0
Thomas, George, Manchester	...	1	1 0
Thomas, Herbert, Bristol	...	1	1 0
Trevelyan, Lieut.-Col. W. R., Penzance	...	1	0 0
Winser, P. J., Birkenhead	...	1	1 0
Worthington, Thomas, Manchester	...	1	1 0

Amount acknowledged last week ... 234 0 6

Total ... £290 0 6

Contributions should be sent to the Treasurer,
Dr. W. BLAKE ODGERS, at the Offices of the
Association, Essex Hall, Essex Street, Strand, W.C.
Dec. 14 1898.

RICHMOND FREE CHURCH.

The Committee gratefully acknowledge the
following amounts towards our debt of £605.

	£	s.	d.
Previously acknowledged	...	408	17 2½
George Ashley Dean, Esq.	...	2	0 0
G. W. Chitty, Esq.	...	2	0 0
Total	...	£412	17 2½
Still needed	...	£192	2 9½

WALTER E. EVANS, Hon. Sec.

WANTED, at the beginning of the
year, for two little girls, the elder about
seven, a reliable Swiss or French NURSERY
GOVERNESS, able to teach music. The children
attend morning classes. Salary, £35 to £40, com-
fortable situation.—Apply, by letter, to Mrs. L.,
c/o Miss Squire, The Balsters, Sidmouth.

DEATHS.

BAKER—On Dec. 8th, at North-street, Ilminster,
Emily Margaret, fifth daughter of the late
John Baker, Solicitor, aged 47. Friends please
accept this intimation.
HUNTER—On Dec. 8th, Michael Hunter, of Grey-
stones, Sheffield, and Stoke Hall, Derbyshire,
aged 77.
MARTINEAU—On December 14th, at Sidmouth,
Russell Martineau, M.A., of 5, Eldon-road,
Hampstead, aged 67.
SMYTH—On the 12th inst., at Devon, Albany-
road, Great Yarmouth, Margaret Dick Smyth,
aged 51, wife of the Rev. W. Rodger Smyth,
after a long and severe illness borne heroically.
THORNELY—On Dec. 8th, James Thornely, of Bay-
cliff, Woolton, Liverpool, aged 76.
TUCKER—On Dec. 11th, at Woodstock-avenue,
Redland, Bristol, Julia Ellen (née Pring), be-
loved wife of William Tucker, and mother of
the Rev. Wm. Lyddon Tucker, of Flowery
Field Church, Hyde.
WEISS—On the 8th of December, at Birch Bank,
Hampstead, Caroline Weiss, wife of the late
Charles Weiss, of Huddersfield, aged 63, after
a short illness.

MR. T. FISHER UNWIN'S
SELECTED LIST.

By CONSTANCE COTTERELL.

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